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سلسلة الهداية (23)

Stages of the Afterlife

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By: Shaikh Abbas Bin Mohammad Reza Al-Qummi

Translated By
Aejazali Turabhusain Bhujwala (Husaini)

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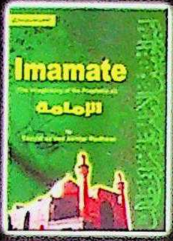
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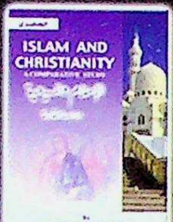
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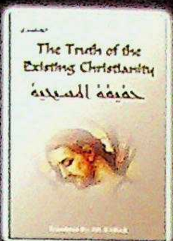
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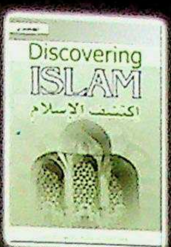
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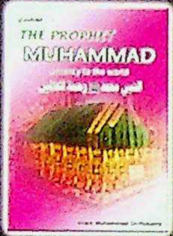
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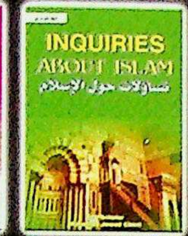
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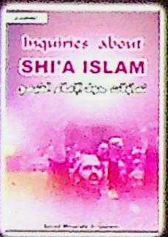
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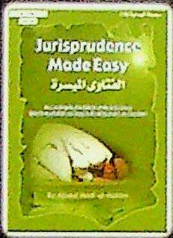
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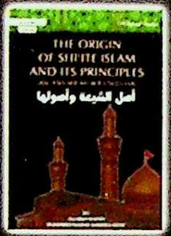
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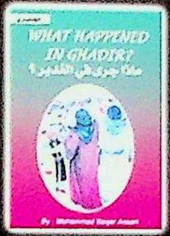
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Stages of the Afterlife

منـازل الآخـرة

BY

SHAIKH ABBAS BIN MOHAMMAD
REZA AI-QUMMI

TRANSLATED BY
AejazAli Turabhusain Bhujwala (Husaini)

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In the Name of God
the merciful, the compassionate

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الإستراتيجيات العامة لمؤسسة عصر الظهور

- الحرص على ضمان استقلالية المؤسسة وعدم انضوانها تحت أي تيار سياسي أو حزبي تحاشياً من المحسوبية أو الدخول في إستقطابات المرجعيات الدينية.
- مد جسور التعاون مع كافة الجهات والفعاليات واللجان التي تشاطرها في نفس النشاط والتطلعات وذلك في اطار القواسم المشتركة ونقاط الإلتقاء.
- الابتعاد عن الصدام والتجريح والإثارات البغيضة وتجنب الإساءة للأديان وتكريس مبدأ التسامح الذي دعا إليه الإسلام.
- التركيز على الشريط الإسلامي كوسيلة فعالة ومؤثرة ومناسبة للعمالة الوافدة.
- عدم الترويج لأي شخصيات دينية أو تيارات سياسية أو اقتحام دهاليز السياسة على أن يكون جل إهتمام المؤسسة منصب في إتجاه أهدافها الإجتماعية والتبليغية.

اللغات المتوفرة:

- الإنجليزية - الأندونيسية - الفلبينية - البنغالية - التاميلية - السنهالية - الهندية الأوردوية.

من نحن؟

مؤسسة إجتماعية تبليغية ترتكز نشاطاتها في دعوة الجاليات الأجنبية إلى الاسلام وفق مدرسة أهل البيت (ع) في إطار منظومة دعوية حضارية وضمن نظام مؤسسي متقن.

لماذا هذا الإسم (مؤسسة عصر الظهور)؟

لم يقع الإختيار على هذا الاسم من باب حتمية ظهور الإمام المهدي أرواحنا فداه في هذا العصر فإن لله عز وجل البداء والأمر كله، فلربما تقتضي مشيئة الله عز وجل أن يتأخر ظهوره في زمن لاحق لزماننا، ولكن جاءت هذه التسمية من باب الرجاء والتمني والترقب لظهوره الشريف في هذا العصر بعد تراكم علامات الظهور وتسارع وتيرة الأحداث الدالة و (الله العالم) على قرب ظهوره المبارك الأمر الذي يشحذ هممنا ويفجر طاقاتنا لنشر الثقافة الإسلامية المستقاة من أهل بيت العصمة (ع).

لماذا هذه المؤسسة؟

جاءت فكرة إنشاء هذه المؤسسة بعد الشعور بوجود فجوة واسعة لم تردم في مجال تعريف الجاليات الأجنبية بالإسلام وفق مذهب أهل البيت (ع) وتحسس واقع الدعوة الخجول في أوساطنا الإجتماعية والدينية إثر بروز حالة من التراخي في اتجاه حركة ترجمة وطباعة الكتب والإصدارات المنوعة باللغات الأجنبية فضلا عن تقييد حركة الدعوة في مجالات محددة وضيقة لا تنسجم مع حجم التحديات والتطلعات.

أهداف المؤسسة:

١ - تعريف الجاليات الأجنبية بالإسلام وفق مدرسة أهل البيت (ع).

٢ - تنمية الحس الدعوي والتبليغي لدى العوائل الكويتية وتشجيعهم على دعوة العمالة الوافدة إلى الإسلام.

٣ - تعريف أرباب الأسر بحقوق وواجبات الخادم وتعزيز القيم الإنسانية والأخلاقية بين الخادم والمخدوم.

٤ - الحد من مشكلات العمالة الوافدة الناتجة عن الجهل بالعادات والتقاليد الكويتية.

٥ - تقوية إيمان الشرائح المستضعفة ودرء الشبهات العقائدية عنهم.

Bi[illegible]amir - Rahmanir Rahim

In the Name of God
the merciful, the compassionate

THE LAST JOURNEY

TRANSLATION OF MANAZILE AKHERAH
BY SHAIKH ABBAS QUMMI

Translator's Note:

Praise be to Allah with all the hymns by which He is praised by the Angels who are nearest to Him, by His creatures who are most honorable in His Sight, and by those adorers who are best approved by Him. A praise that excels all praise in the same way as the Lord excels all His creatures. And blessings be on His Messenger, the Prophet of Mercy, and on His Progeny who are lanterns of darkness and brilliant minarets of Religion and high standards of greatness.

Whatever comes into existence must traverse a path leading to death, it makes no difference whether it be a man or one of the other countless forms of life. Allah says in the Qur'an: "Every one on it shall perish, But will remain for ever the Face of thy Lord, the Glorious, the Gracious" (Surah-al-Rahman : 25-26). Allah has created man for a purpose, but unfortunately, many people do not seem to realize this fact and even if they do, they cannot be bothered. In fact, they appear to have been convinced that this life is nothing but a place to have fun and enjoyment as much as possible because once you die, that is the end of it. But they fail to understand that life begins not in this world but after death. The few years of life in this world, is nothing but a preparation for the eternal life. However, we need to bear in mind that our whole life depends on how well we prepare ourselves during the few years here, to submit or roject, to believe or deny, to obey or refuse.

The Commander of the Faithful (Amirul Mo'meneen) Ali (A.S.) says, "If you could see that has been seen by those of you who have died, you would be puzzled and troubled. Then you would have listened and obeyed, but what they have seen is yet curtained from you. Shortly, the curtain would be thrown off. You have been shown, provided you see and you have been made to listen provided you listen, and you have been guided if you accept guidance". (Nahjul Balagha : Sermon 20).

Man's heart never ceases to desire as long as he is in this world. Nonetheless, belief in the Hereafter will permit him to realize that the opportunities offered by this world are limited, that the gain to be had from it is very slight, that even the portion which lies within reach cannot be retained for ever, and that delight and pleasure are not restricted to the brief days here on earth. He will not be overcome every instant then, by an endless surge of desire, causing him to form countless attachments and ultimately to lose himself, nor will he be excessively troubled if he does not acquire an excessive amount of bounties of this world and the pleasures they yield. Today we clearly observe that material gains have taken proiroty over virtue. Man has abandoned religion and is fastly advancing towards vice & evil. Man's forgetting death and the day of Resurrection (Qayamat) is the sole reason for making him unmindful about his deeds (A'amal). On the other hand, remembrance of death and the Day of Resurrection (Qayamat) frees man from the absolute attachment to the perishable values of this world. The elevating tranquility that results from such an orientation of the spirit gives man the ability to resist firmly the attractions of the world and the demands of the passionate self (nafs).

The Commander of the faithful Ali (A.S.) says, "O people what I fear most about you are 2 things: acting according to desires and extending of hopes. As regards acting according to desires, this prevents from truth: and as regards extending of hopes, it makes one forget the next world. You should know this world is moving rapidly and nothing has remained out of it except last particles like the remnants of a vessel which has been emptied by someone.

Beware, the next world is advancing. Today is the day of action and there is no reckoning, while tomorrow is the day of reckoning but there would be no (opportunity for) action."

Imam Ja'far-as-Sadiq (A.S.) says about the effects of remembering death and the Resurrection Day: (1) It's remembrance suppresses the inordinate desires, (2) It uproots the very foundation of negligence & apathy, (3) With the reminding of Allah's promise, it strengthens man's heart, (4) It softens the hard mentality of man, (5) It demolishes the banners of inordinate desires & transgression, (6) It suppresses the evil of greediness and makes the world humble before one's eyes.

The visit to the graves is hence recommended so that we should be reminded of our death. We all know that during day & night we recite the following Qur'anic Verse (Ayah) several times in our daily Prayers (Namaz) so that we are reminded of the Resurrection Day "Master of the day of Resurrection" (Surah-al-hamd : 4). A unique & valuable advantage enjoyed by the one who accepts the principle of an afterlife is that his attitude to material enjoyments will never be the same as that of the hasty person who is in a state of constant anxiety and agitation lest his possessions not last him until death. It is only for those who worship this world that material possessions count as a goal in themselves, those who are advancing towards the abode of eternity use the bounties of this world as a means for attaining lofty goal.

Imam Ja'far-as-Sadiq (A.S.) says,

"The life of man does not amount to more than an instant. What is passed is now non-existent, you do not fell it's pleasure or pain. As for what is yet to come, you do not know what it is. The true and precious capital of your life are those few instants you presently enjoy. Master then, your soul, and strive to redeem yourself and attain salvation, be steadfast in enduring the rigor of worshipping Allah and obeying His commandments, and preserve yourself from the pollution of sin and disobedience to Allah." (al Kafi).

Those traders who think of their future debts and liabilities, start saving something from the beginning. Similarly those people who are concerned about death and Qayamat from today give up their bad deeds and start performing noble deeds so as to present them on the Resurrection Day.

The book "MANAZILE AKHERAH" is written by the great Traditionist (Muhaddith) Shaikh Abbas Bin Mohammad Reza Qummi, who was the student of the Celebrated Scholar Mirza Husain Noori. He was born in Qum in the year 1294 A.H. Many great Ulamas like Aqa

Buzurgh Tehrani, yatullah Shaikh Mohamad Hasan Aale Kashifal Ghita, Sayyed Abdul Husain Sharafudeen Musawi etc. were his fellow students. Being a zealous and an enthusiastic seeker of knowledge, he was held dear by his teacher Mirza Husain Noori, who loved him more than any of his other students. Shaikh Qummi has authored many useful and important books viz. "Safeenatul Bihar", "Muntahal Aamal", "Mafateehul Jinan" the famous book of supplications (dua's) etc.

He was an expert in the knowledge of Traditions (Ahadees), Biographies (Rijaal), History (Tareekh) and lives of Aimmah (A.S.) (Seerate Ma'soomeen). Muhaddith Qummi left for the eternal abode in the year 1359 A.H. Wisdom (Hikmah) of Ahlulbait (A.S.).

The present book is translated from the 2nd Edition of the urdu translation by Maulana Ghulam Husain Mazhar, in which the translator has added some quotes taken from books like Ma'ad by Ayatullah Dastaghaib Shirazi, Khazeenatul Jawaher, Ehsanul Fawaed, Tafseere Umdatul Bayan, Biharul Anwar, Tafseere Anware Najaf etc. Which I too have included in my present translation for further explanation of the subject.

I have taken up the translation of the above book with the sole intention of enjoining good (Amr bil Ma'roof) and warning against evil (Nahi anil Munkar). I hope the readers will gain benefit from it and prepare themselves, and collect provisions for the last journey - eternal & perpetual.

Last and foremost, may Allah shower upon Mohammad (S.A.W.S) and his Progeny His Blessings befitting their distinction as reward for their actions and suitable to the chastity of their lineage. And His Special Blessings on His Last Deputy and His Remaning Emissary, the Expected Mahdi (May Allah hasten his glad advent).

AejazAli TurabHusain Bhujwala (Husainee)

Bombay, India.

15 Zilqada 1418 / 15 March 1998

CHAP-I-

THE RETURNING (MA'AD)

Ma'ad is derived from the root word Aud which means to return. Hence. the returning of the spirit (rooh) back to it's body is called Ma'ad. Ma'ad is one of the fundamental principals of Islamic faith and belief in it is incumbent upon all muslims. After death every soul shall arise to see the reward or retribution (as the case may be) of their deeds.

Ma'ad consists of five stages - Death (Maut), Grave (Qabr), Intermediate Stage (Barzakh), Resurrection (Qayamat) and Paradise (Jannat) or hell (jahannam). Ma'ad can not be perceived by the five senses of man, but can be comprehended by reasoning alone. What happens after death? The Holy Prophet (S.A.W.S.) through the medium of Revelation (Wahy) has explained to us in detail regarding it. Man's senses has it's own limitations beyond which it is not possible for him to understand. For example a child in the mother's womb can not perceive the vastness of the outside world. In the same manner, a soul captivated by the influences of matter can not easily understand the hidden world and it's realities. The knowledge of this unseen world is concealed from man and he can only understand it through the medium of the Holy Prophet (S.A.W.S.) and his Vicegerents, the Holy Aimmah (A.S.). Hence to have a better comprehension of the hereafter, we have to rely totally upon Them, because They are the Inheritors of the knowledge of Allah and His Hidden Wisdom.

Is a person's body effected after death?

Many are of the opinion that after death man's body becomes an absolute nothing like a dry wood, hence the question of reckoning in the grave does not arise.Such doubts are the out come of sheer ignorance and lack of belief in the unseen (Ghaib). Speech is the effect of the tongue and movements are impressions of a living body. But the spirit (rooh) is motionless and is hence independent of movements. Whilst dreaming a man's tongue or his lips do not move, and a person awake will bear witness to it. After awakening the person will narrate the discussions he had with people, he will also claim to have travelled far off cities, but his body in reality having laid motionless on the bed all throughout the night.

Dreams (Ru'ya)

Imam Moosa-al-Kazim (A.S.) states that in the former part of creation. man did not dream. Allah sent upon the people His Apostle to guide them towards virtue and warn against evil. The Prophet advised them that if they followed the Right Path as preached by Him, they would be successful and be rewarded in Paradise. But if they erred and did not avoid sin, they would face tribulation in hell. They asked the Prophet as to how could they rely on something which they had never seen. They said that they observed that after death a man's body become motionless and turns into dust, how could then he be rewarded or chastised for his actions. It is after this incident that they started dreaming in which they witnessed Allah's rewards in Paradise and His wath in hell. They went to the Prophet and narrated this to him. The Prophet replied that as in the dreams they met people, conversed with them, and visited far off places, after death even if their bodies would be reduced to dust, they would still taste chastisement or reward (as the case may be) in Paradise or hell.

Death (Maut)

Scholars differ regarding the explanation of death. Some call it a continuous phenomenon (Amre Wujoodi, not the end of life), while others opine that it is terminal one (Amre Adami, the end of life). But the generally excepted fact is that it is purely a bodily affair. Regarding death it is said that, “It is a continuous process and the vice versa to life”. The Holy Qur'an says: “Blessed is He in whose hand is the kingdom (of the heavens and the earth), and He has power over all things, Who created death and life that He may try you, (to prove) which of you is best in deeds". (Surah-al-Mulk: 1-2) The above verse (Ayah) refers to the purpose of the creation of life and death. Non existence is not the essence of creation. If death had been an ending process, the word "Khalq" (Creation) would not have been used. Death in reality is the divorce of the spirit (rooh) from the body, and can be illustrated by many examples. It can be compared to a sailor estranged from his wrecked ship. The spirit is a light which illuminates the dark body and its components derive benefit from it. Whereas death is the estranger of this light from the body, leaving it again in darkness. It is not true that the spirit enters the body, because it is free of enter and exit. It shares a limited relation with the body, after which it leaves the body for immortality. In short, the detachment of the spirit (Rooh) from the body is called death (Maut). It is incumbent upon us to believe that death is a phenomenon solely governed by the will and command of Almighty Allah only, and He maintains the relation of the spirit to the body from the mother's womb till the end. He is the Creator (Khaliq) of all things, and the Giver of life and death. The Holy Qu'ran says: "Allah takes the spirits (Rooh) at the time of their death" (Surah-az-Zumar : 42). Some ignorant people are of the opinion that the Angel of death (Izraeel) is an evil demon and an enemy who estranges us from our children and orphans them. But the reality is that he acts in accordance to the command of Allah only and has no personal options.

Seperation of the Spirit (Rooh) from the body :

It is narrated in the tradition of Me'raj that a plank is placed in front of Izraeel, on which names of all creatures are written. When Allah wills death of any one of His creatures, the name on the plank disappears, and Izraeel does the needful. It is possible that at one time death of more than one creature may be ordained. Just as many candles can be extinguished in a single puff, more than one spirit can be removed together. Surely Allah is the giver of death as stated in the Qur'an, "Say (O Prophet) the Angel of death who is given charge of you shall cause you to die. (Surah-as-Sajdah: 11) In another verse it is stated, "Those whom the Angels cause to die while they are unjust to themselves". (Surah-an-Nahl: 28)

Izraeel and his comrade Angels have been assigned the job of removing the spirits of creatures. An army which follows the commands of their king and conquers cities, it is said that the said army has conquered the said cities, but in reality it is the result of the king's military tacts & warfare. Many examples can be given to prove the above, but the fact is that it is beyond comparision.

As Allah has created this world as a house of causes

(Darul Asbab), He has also created a cause for death. Disease, murder, accident etc. are some of it's causes. These act as reasons for the approach of death, if not there are instances of persons who recover even after a serious illness, while some die in a blink of an eye. These causes also do not have an independent option, unless attested by the command and will of the Almighty.

Spirits of some men are removed with ease while some experience severe difficulty. It is narrated in traditions (Ahadees) that during death some people feel as if their body is being cut asunder by scissors, or are being grinded in a mill, while some feel as if smelling the fragrance of a rose. It is stated in the Qur'an: "Those whom the Angels cause to die in a good state, saying - Peace be on you, enter the garden (of Paradise) for what you did". (Surah-an-Nahl: 32). It is not necessary that the spirits of all believers (Mo'mineen) are removed easily. Even a believer who has done good deeds in his life time experiences difficulty during death. This acts as the punishment for sins he committed for which he is atoned for in this very world. While for a non -believer this difficulty is an extra punishment of Allah followed by the ones to come in the Hereafter. "But how will it be when the Angels cause them to die smitting their backs". (Surah-al-Mohammad : 27) It is also possible that a non-believer may not experince difficulty during death, this acts as reward for the good deeds he has committed which is compensated in this very world, leaving their scrolls of deedof any reward. In reality death is an unfortunate event for a non-believer even though he dies in comfort, while it is a blessing and felicity for a believer even though he experiences difficulty during it.

Love of world:

Hatred towards death and love of the world is the outcome of an ignorant person's mind, who thinks that the happiness of this world is his prosperity and good fortune. The world sated with numerous troubles and anxieties is out to end in misery & does not enjoy eternity, perpetuity and sincerity. A poet has referred to this in the following words - "Do not give your heart to this world, for it's example is of an unfaithful bride who has never loved you, even for a night". The Holy Qur'an says that the love of this world is one of the characteristics of the disbelievers." (the disbelievers) are pleased with this world's life and are content with it". (Surah -Yunus : 71) In another place it is stated "Are you contended with the life of this world instead of the Hereafter" (Surah-al-Bara'at : 38). For the jews it is said, " (Every one of them loves that he should be granted a life of a thousand years" (Surah-al-Baqarah : 96) There are many traditions detesting the love of world. The Holy Prophet (S.A.W.S.) says, "Verily the love of this world is the root-cause of every evile".

Friendship with death :

It is of utmost importance that man should hold death dear and consider it an oppartunity of meeting with his Almighty, and not hate it and consider it as evil, but should take lessons from it. He should ask forgiveness from Allah for his sins and tame the rebellious self (nafs). When the call of his Lord comes, he should welcome it with open arms accepting it to be a blessing from Allah. He should be contented with the decree (Qadr) of Allah. He should also rejoice that shortly he would be taken to the presence of Ahlulbait (A.S.) and meet his deceased companions and other believer brothers. He should also not be disheartened by the delay in death but should consider it as an opportunity afforded by Allah to him to repent. This delay would give him a chance to gather provisions useful for his journey to the other world, for the journey is tiresome and full of dangerous valleys & difficult paths.

Relating to the removal of the Spirit and it's hardships (Sakarat) :

"And the stupor of death will come in truth, that is what you were trying of escape". (Surah-al-Qaf : 19). This stage is full of difficulties & troubles. On one hand a man feels pain, his tongue turns motionless, his bodily components cease to function, while on the other hand weeping & wailing of relatives, grief of their seperation, orphanation of children, and the sorrow of leaving behind hardly earned wealth and enormous property for others to feast upon. The wealth which was sometimes gathered by usurpation or through illicit means. The dying man remembers his sins and regrets, but alas, the time (to repent) has passed and accounts closed. Amirul Mo'meneen (A.S.) says, "He (the dying person) regrets over his wealth which he gathered bearing hardships, and now he is being seperated from it, leaving it to be feasted upon by his inheritors. His hard earned wealth is left for the use of others." The dying person feels scared, for he is about to enter an unknown & unexplored world, and is all the more frighted when he witnesses those things which are totally new to him. The Holy Qur'an says, "Certainly you were heedless of it, but now we have removed from you your veil, so your sight today is sharp". (Surah-al-Qaf: 22) He feels the presence of Angels around him and wonders about what is in store for him. It has been narrated in traditions (Ahadees) that at the time of death, the Holy Prophet (S.A.W.S.) and the Holy Aimmah (A.S.) come near the head of the dying person, who is able to see them. It is narrated in third volume of 'Bihar-al-Anwar' that once Imam Ali-ar-Reza (A.S.) went to meet one of his companions (sahabi) who was about to die. He looked towards the Imam (A.S.) and said, "I see the radiant faces of your Grandfather (the Holy Prophet), Your

Father 9the Commander of the faithful), Your Mother (Hazrat Fatema), and the other Imams in Your Ancestry. I also see your luminous face alongwith them". It is a fact that every dying man has a glimpse of the Aimmah (A.S.), according to his love for and knowledge of them. For a believer 9mo'min) their sight is a blessing from Allah, and for a hypocrite (munafiq) and disbeliever it is a sign of Allah's wrath. In the Salutation (Ziarat) of Amirul Mo'meneen Ali (A.S.) we utter these words:

السلام على نعمة الله على الأبرار ونقمة الله على الجبار

The dying man is confused, because on one hand satan (shaitaan) with his companions tries hards to spoil his faith (Eeman), and on the other hand the thought of the arrival of the Angel of death makes him all the more puzzled. He wonders as to in what state would he (the Angel of death) come and how would his spirit be removed. The Commander of the faithful Ali (A.S.) says, "And when the signs of death approaches, he knows not what will befall him."

Shaikh Kulaini narrates from Imam Ja'far-as-Sadiq (A.S.) who said that once Hazrat Ali (A.S.) was suffering from the ailment of the eye. The Holy Prophet (S.A.W.S.) came to inquire about his health. He saw that Ali (A.S.) was in intense pain and was restless because of it. The Prophet asked him, "Is this anxiety the outcome of the ailment"? Hazrat Ali (A.S.) replied that, "I had never witnessed such a pain before". The Holy Prophet (to console him) said, "O Ali! when the Angel of death comes to take the spirit of the disbeliever,he brings along with him a club of fire, by which he removes his spirit and the flames of hell scream at the dying man". The Commander of the believers sat upright and said, "O Prophet! Please explain to me the tradition (hadees), for I do not fell the pain anymore. Will the spirit of anyone from among your ummat be removed in the same manner"? The Holy Prophet replied, "Yes, three types of persons from among my ummat too will be subjected to this punishment (1) An oppressive (Zalim) ruler, (2) Those who unjustly usurp the rights of orphans, and (3) The bearer of false witness".

Man due to difficulty or ease during death also sees the effects of his good or bad deeds which he committed. There are also some who turn apostates during death due to some of their bad deeds. "Then evil was the end of those who did evil, because they rejected the communications of Allah and used to mock them". (Surah-ar-Room : 10) It has also been narrated that during death (sakarat) or afterwards, the following persons should not be near the dying man: a woman in menses (Haiz) or Istahaza (irregular period), and a polluted (Junoob) person, because the Blessed Angels go away and the dying man falls in trouble. Shaikh Sadooq in his book 'Ilalush Sharaye' quotes Imam Ja'far-as-Sadiq (A.S.) as saying, that woman in menses (Haiz) or a polluted person (Junoob) should not remain near the dying person, because the Angels feel disgusted because of it and go away.

In the book 'Darus Salaam', the great scholar Sayyed Murtaza Najafi quotes: Once an extreme epidemic broke in Iraq and Arabia. I was seated in the courtyard of the Shrine of the Commander of the faithful Ali (A.S.) with a distinguished Scholar (Aalim) Sayyed Mohammad Baqir Qazwini. He was distributing work for serving the effected people among us, when we saw a youth who was standing in the last rank and was struggling to come near the Sayyed, but could not do so because of immense crowd. Suddenly he started wailing aloud, the Sayyed looked at him and told me to inquire the matter from him. I went to him and asked him the reason for weeping. He replied, "I desire that if I die in the epidemic, the Sayyed should recite the Prayer (Namaze Mayyit) over my dead body individually and not combined as he does (due to many deaths in the epidemic). I returned to the Sayyed and narrated the matter to him. He promised to fulfill his desire. Next day we saw an infant child who came crying to us. When we inquired of him he answered that he was the son of the youth who had come us yesterday with a desire. He told us that he had become the victim of epidemic and was about to die, and he was desirous of meeting the Sayyed. Some of us accompanied Sayyed Mohammad Baqir to meet the dying man. On the way we met a pious man who was coming out of his house. When he saw us he saluted

saluted us, and asked us, as to where we were going. We answered that we were going to visit a believer who was in his last moments. With permission he accompanied us in order to share the reward (sawab). When we came to the house, Sayyed Mohammad Baqir entered the room first, then one after the other we entered there in. The dying man was pleased and signalled us to sit. As soon as the pious man who had met us on the way entered, the dying man's colour changed. His face turned pale and inrage signalled him to go away. He became restless as if some trouble had befallen him. We were all the more surprised when we learnt that the dying man did not even know him, whom we could assume to be his enemy. The man excused himself and went out but returned back after sometime. This time when he entered, the dying person was pleased and welcomed him. After sometime we took permission to leave. On the way we asked the pious man the reason for the sudden change in the attitude of the dying man. He replied that he was in the state of pollution (Junoob), and was leaving his house with the intention of performing ceremonial bath (Ghusle janabat) in the public bath. He met us on the way, and not wanting to miss the opportunity of performing this noble task accompanied us. He said that when he first entered the house and saw the dying man's restlessness, he understood and left. To make himself sure he returned back after having performed the ceremonial bath (Ghusle Janabat). He concluded that the dying man had come to know about his impurity because the blessed Angels had left him and he felt immense pain. (Khazeenatul Jawaher)

Those deeds whose performance eases death:

Shaikh Sadooq quotes from Imam Ja'far-as-Sadiq (A.S.) that he said, "If a person wishes that his last moments should be easy, he should maintain cordial relations with his kith & kin, and be kind to his parents. Whoever does so, death will be eased, and he will never fall prey to misfortunes in his lifetime".

It is narrated that once the Holy Prophet (S.A.W.S.) went to see a youth who was in his last moments. He told him to recite Kalamae Tawheed (There is no God but Allah), but they youth could not utter it because his tongue had turned speechless. The Prophet repeated his order but with no awail. He repeated it twice but the youth could not answer. The Prophet turned towards a woman who was sat near the youth's head and asked her if she was his mother. She replied in affirmative. He then asked her if she was unhappy with her son. She answered that she was certainly unhappy, but would forgive him if the Prophet commanded her to do so. The Prophet told her to forgive him. As soon as she forgave, the youth's speech returned and he recited the 'Kalema'. The Prophet asked him as to what he saw. He answered that he saw an ugly looking man who had held him by the neck, and was trying to strangle him. The Prophet told him to recite the following:

يا مَنْ يَقْبَلُ اليَسيرَ وَيَعْفُو عَنِ الكَثيرِ اقْبَلْ مِنّي اليَسيرَ وَاعْفُ عَنّي
الكَثيرَ إنَّكَ أنْتَ الغَفورُ الرَّحيمُ.

When he did so, the Prophet asked him as to what he saw now. He answered that he saw that a handsome man had come to his resque while the ugly man had turned back. The Prophet ordered him to recite the above du'a again and after having done so asked him what he saw. He replied that the ugly man had left, and the handsome youth was there by his side comforting him. He uttered these words and breathed his last. The above narration should be understood well, and lesson should be learnt that parents's displeasure becomes the reason for anguish in death. Even after being a companion (Sahabi) of the Prophet, and the Prophet being present besides him, the youth could not recite the ‘kalema’ and was in agony till his mother forgave him.

Imam Ja'far-as-Sadiq (A.S.) says, “For a person who gives clothes to his brother believer during the summer or in winter, it is incumbent upon Allah to present the dress of Paradise to him, make his end easy, and save him from the narrowness of the grave.” The Holy Prophet (S.A.W.S.) says, “A person who offers to eat something sweet to his brother believer, the pangs of death will be easy on him”.

Those A'mal which prove beneficial during death and eases it's tribulations:

Reciting Surah-al-Yaseen, Surah-as-Saffat and the following supplication (du'a) eases the tribulation during death:

لا إلَهَ إلاّ اللهُ الحَليمُ الكَريمُ. لا إلَهَ إلاّ اللهُ العَلِيِّ العَظيمُ. سُبْحانَ
اللهِ رَبِّ السَّمواتِ السَّبْعِ وَرَبِّ الأَرَضينَ السَّبْعِ وَما فِيهِنَّ وَما بَيْنَهُنَّ
وَما فَوقَهُنَّ وَما تَحتَهُنَّ وهوَ رَبُّ العَرشِ العَظيمِ وَالحَمدُ للهِ رَبِّ
العالَمينَ.

Shaikh Sadooq narrates from Imam Ja'far-as-Sadiq (A.S.) that he said, "For the person who fasts on the last day of the month of Rajab, Allah will save him from the after effects of death". Fasting on the 24th of Rajab carries great reward (Sawab). One of it's merits is that when the Angel of death comes to remove his spirit (Rooh), he comes in the form of a handsome youth carrying a bowl of the pure drink (Sharabe Tahoora) and offers him to drink. The dying person does so and dies in peace.

The Holy Prophet (S.A.W.S.) says that if a person recites four unit (Rak'at) Namaz on the night of 7th Rajab in a manner that in each unit (Rak'at) after Surah-al-Hamd recites thrice Surah-at-Tawheed, once Surah-al-Falaq, and once Surah-an-Naas. After finishing the Namaz, sends Salawat on Us and recites ten times Tabeehate Arba.

سُبْحانَ اللهِ وَالحَمدُ للهِ وَلا إلَهَ إلاّ اللهُ واللهُ أكْبَرُ

Almighty Allah will offer him shelter under the Throne (Arsh), and give him reward of a person fasting in the month of Ramazan. Till the time he finishes the prayers, the Angels pray for his forgiveness. Allah will ease the pangs of death on him, and save him from the squeeze in the grave (Fishare Qabr). He will not die until he sees his place in Paradise, and will be safe from the hardships of Resurrection (Qayamat).

Shaikh Kaf'ami quotes from the Holy Prophet (S.A.W.S.), that he said that a person who recites the following supplication (Du'a) 10 times daily, Allah ill forgive four thousand major sins (Gunahane Kabeera) of his, offer him refuge from one lac calamities at the time of death, the squeeze in the grave (Fishare Qabr) & Qayamat. Allah will also save him from satan (shaitaan) and his army, will pay off his dues and save him from troubles and anxieties.

أعْدَدْتُ لِكُلِّ هَول لا إلَهَ إلاّ اللّهُ وَلِكُلِّ غَمٍّ وَهَمٍّ ما شاءَ اللّهُ
وَلِكُلِّ نِعْمَةٍ اَلحَمْدُ لله وَلِكُلِّ رَخاء الشُّكر لله وَلِكُلِّ اُعْجُوبَةٍ سُبْحانَ
اللهِ وَلِكُلِّ ذَنْب اَسْتَغْفِرُ اللّهَ وَلِكُلِّ مُصيبَةٍ إنّا لله وإنّا إلَيْهِ راجعونَ
وَلِكُلِّ ضَيقٍ حَسْبِيَ اللّهُ وَلِكُلِّ قَضاءٍ وَقَدَرٍ تَوَكَّلْتُ عَلَى اللهِ وَلِكُلِّ
عَدُوٍّ اعْتَصَمْتُ بِاللهِ وَلِكُلِّ طاعَةٍ وَمَعْصِيَةٍ لا حَولَ ولا قُوَّةَ إلاّ بِاللهِ
العَلِيِّ العَظيمِ.

The recitation of the following du'a seventy times carries great reward. The least of which is that he will be given glad tidings that he will enter Paradise

يا أسمَعَ السّامِعينَ وَيا أبْصَرَ المُبْصِرينَ ويا أسْرَعَ الحاسِبينَ وَيا
أحْكَمَ الحاكِمينَ

Shaikh Kulaini relates from Imam Ja'far-as-Sadiq (A.S.) that he said that the one who recites Surah-az-Zilzal in the Supererogatory Prayers (Nafela), Allah will save him from earthquake, lightening and the calamities of the land and sky. And during death He will send this Surah in the form of a handsome youth who will sit besides him and request the Angel of death (Malekul Maut to remove his spirit with ease.

Turning away from the Right path during death.

It means that a person should turn away from the Right Path (Sirat-al-Mustaqeem) during death. At the time of death satan (shaitaan) comes to the dying man adn tries his best to deceive him and puts him in doubt, so as to turn him away from faith (Eeman). FakhrMuhaqqeqeen says that, "A person who wishes to remain safe from the mischief of shaitaan at the time of death should preserve five proofs regarding the fundamental principals of faith (Usoole Deen) in his mind, and present it to Allah's custody, so that during death these may come as a handy against shaitaan's deceit. Then he should recite the following supplication (du'a):

اَللّهُمَّ يا أرْحَمَ الرّاحِمينَ إنّي قَدْ أوْدَعْتُكَ يَقيني هذا وَثَباتَ ديني وأنْتَ مُسْتَودِعٍ وَقَدْ أمَرْتَنا بِحِفظِ الوَدائِعَ فَرُدَّهُ عَلَيَّ وَقْتَ حُضُورِ مَوْتي.

Fakhrul Muhaqqeqeen also says that those who wish to reamin safe from shaitaan's mischief of abandoning faith during death, should recite dua'e Adeelah with a pure mind and heart. (Du'ae Adeelah is found in all the renowned books of du'as, and also in the first volume of Mafateehul Jinaan by the same author).

Shaikh Toosi relates from Mohammad b. Sulayman Daylami that I asked Imam Ja'far-as-Sadiq (A.S.) that, "Some of your faithful followers (Shi'ahs) say that faith (Eeman) is of two types: (1) Permanent & firmly established, and (2) One which has been given to us as a trust, and also can be ruined. Please give me a du'a by which my faith may also become permanent and firestablished." Imam (A.S.) told him to recite the following du'a after every obligatory prayers (Wajib Namaz):

رَضِيتُ بِاللهِ رَبّاً وَبِمُحَمَّدٍ صَلّى اللهُ عَلَيهِ وَآلِهِ نَبيّاً وبالإسْلامِ ديناً وبالقُرآنِ كِتاباً وَبالكَعْبَةِ قِبْلَةً وبعلِيٍّ وَلِيّاً وإماماً وبالحَسَنِ والحُسَينِ وعَلِيِّ بنِ الحُسَينِ ومُحَمَّدِ بنِ عَلِيٍّ وجَعْفَرِ بنِ مُحَمَّدٍ ومُوسى بنِ جَعْفَرٍ وعَلِيِّ بْنِ مُوسى ومُحَمَّدِ بْنِ عليٍّ وعَلِيِّ بْنِ مُحَمَّدٍ والحَسَنِ والحُجَّةِ بْنِ الحَسَنِ صَلَواتُ اللهِ عَلَيْهِمْ أئِمَّةً اَللّهُمَّ إنّي رَضيتُ بِهِمْ

أئِمَّةً فارْضِنِي لَهُمْ إنَّكَ علي كُلِّ شَيءٍ قَدير.

Those acts which prove beneficial during death.

The best deed is to perform Prayers (Namaz) on time. It is related that there is no person in the east or the west on whom the sight of the Angel of death (Malekul Maut) does not fall atleast five times during the time of Prayers. Whenever the time of death of that person comes, the Angel of death (Malekul Maut) recognizes him and helps him to recite Kalema and shuns away satan (shaitaan) from him. It is narrated that once Imam Ja'far-as-Sadiq (A.S.) wrote to a person: "Do you wish that you may face death while on the Right path? And do you wish that your spirit (Rooh) may be removed from your body while you be performing good deeds? Then hold Allah's orders dear to yourself and obey them, and do not waste the bounties offered by Him by being disobedient to Him, and do not take undue advantage of His Mercy, nor become arrogant. Honour those who follow Us and respect those who love Us".

The recitation of Dua-e-Tamjeed (Du'a No. 11) of 'Saheefae Kamelah' is beneficial, so as to die while on the Right path and to be saved from turning away from it.

To recite the following supplication (dua) in the Namaz of sundays in the month of Zilqad:

ربنا لا تزغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب

The other beneficial acts are: To always recite Tasbeehe Fatema (A.S.) (34 times Allaho Akbar, 33 times Alhamdo Lillah, and 33 times Sub-hanallah), to wear ar ring of Cornelian (Aqeeq, specially of red colour), it is better if the following is engraved on it: *"Mohammadun Nabiyyullahe wa Aliyyun Waliyyullahe"*. To recite Surah-al-Mo'menoon every friday, to recite the following supplication (du'a) seven times after morning (Subh) and evening (Maghrib) Prayers:

بسم الله الرحمن الرحيم لا حول ولا قوة إلا بالله العلي العظيم

To recite 8 units (Rak'at) Namaz on the night of 22nd Rajab, in each unit (Rak'at) after Surah-al-Hamd recites 7 times Surah-at-Tawheed. After ending Namaz, recite 10 times 'Salawat', and 10 times 'Istighfar' *(Astagferullah Rabbi wa atoobo Ilayh).*

Sayyed ibne Tawoos quotes the Holy Prophet (S.A.W.S.) as saying, that if a person recites 4 units (Rak'ats) Namaz in the month of Sha'ban, such that in each unit (Rak'at) after Surah-al-Hamd recites 50 times Surah-at-Tawheed, then during death his spirit will be removed with ease, and his grave will become spacious, and on the day of Qayamat when he comes out of his grave, his face will be shining bright like a full moon and kalmae Shahadat will be

The following Incidents will prove helpful for further explanation:

Incident - 1

Fuzail bin Ayaz who was one of the great Sufi Saints, says that he had a pious and virtuous student. The student once fell ill, and when his death approached, Fuzail came to visit him and started reciting Surah-al-Yaseen. The student requested Fuzail to stop reciting it. Fuzail then requested him to recite the Kalema, but he refused to do so and said that he was sick of it (Allah's reguge). Fuzail was shocked and felt sad at the attitude of one of his pious students, he returned home and did not come out for some days. One night he dreamt that the same student was being dragged to the fire of hell by the Angels of wrath. Fuzail stopped them and inquired of his student as to why was he being treated in that manner, when he was always a pious and devout student of his. He asked him as to what was the reason behind his painful end. The student replied that he had three bad habits in him: (1) Slander, (Woe be on every slanderer & defamer) Surah-al-Humazah: 1, (2) Jealousy, (Verily jealousy destroys faith (Eeman) in the same manner as fire destroys wood. - Usoole Kafi), and (3) Creating mischief, (Ceating mischief is graver than murder) - (Surah-al-Baqarah: 217). The student also told Fuzail that he once committed an act which also proved harmful for his Hereafter. He said that once he had a disease, and the doctor had prescribed him to drink wine for it's cure. The doctor told him that if he did not do so he would never be cured. He did as the doctor said. Because of this and the other 3 bad habits his end was such painful, and he died in the state of shame.

For further explanation of the above narrative, I state below an incident quoted by Shaikh Kulaini, who quotes Abu Baseer as saying that, Once I was seated in the presence of Imam Ja'far-as-Sadiq (A.S.), when Umme Khalid binte Ma'badiyyah came and told the Imam (A.S.) that since she knew the prohibition of it's use, she had come to the Imam (A.S.) to take advice regarding it. Imam Sadiq (A.S.) asked her, “What stopped you from using it”? She said that being one of His devout followers, she wished to be saved from shame, and on the day of Qayamat if she be questioned about it she could reply that it's use (or prohibition) was ordered to her by the Imam (A.S.) himself. The Imam (A.S.) turned towards me and said, “O Abu Mohammad! (referred to Abu Baseer), do you pay heed to what this woman says”? Then Imam Sadiq (A.S.) answered, “By Allah I never give you permission to consume even a drop of it, for if you do so, you shall have to regret when your spirit reaches here”. and Imam (A.S.) pointed towards his neck and repeated the sentence thrice, and took the woman's assurance that she had understood it well.

Incident - 2

Shaikh Bahai states in his book 'Kashkol' that there was a person who had spent his entire life in pleasures and luxurie of this world. When he was about to die, the people gathered around him and requested him to recite the 'Kalema'. But instead of the 'Kalema' the dying man said: Where is that woman who in a state of exhaustion came to me and asked me the way to the public bath (named Manjab). He said so because one day a virtuous and beautiful woman came out of her house to have bath in a famous bath house named 'Manjab'. She forgot her way and was exhausted searching it. She saw this man standing near a door and asked him the way to it. He pointed towards his house and said that the same was the bath house named 'Manjab'.As soon as the woman entered there in, the man locked the door and intented to have illicit physical relation with her. The vituous woman sensed that there was no escape from his lustful fold, and hence pretended to be interested in him. She said that she was a state of uncleanliness and was proceeding for a bath. She told the man to go and get some scent for her so that she may perfurme and adorn herself for him, and also to get something to eat as she was exhausted. The man was deceived by her words and went to the market to buy things. As soon as he stepped outside, the woman thanked Allah for preserving her chastity and ran away. When the man returned, he undertood his mistake and regretted. Now when his end neared, her remembered this indecent act and instead of reciting the 'Kalema' said the above words.

The Incident is to be reflected upon that when the person was about to die, the sin (even though he had not committed it, but had intented) stopped him from reciting the 'Kalema'.. Shaikh Kulaini quotes Imam Ja'far-as-Sadiq (A.S.) as saying that, "One who does not pay even one Qeerat of Zakat due on him (Qeerat is equal to 21 dinars), will die the death of a jew or a christian". The same tradition (hadees) is also said about the person who intentionally does not perform Haj even after being capable of doing so.

From Death till Grave

After the spirit (Rooh) is separated from the body, it lingers on the top for sometime. Thereafter the Spirit of the believer is taken to the Heavens, while that of a non-believer below. When a believer's bier is being carried, he calls out: "Hasten me to my eternal destination", while a non-believer calls out: "Do not make haste to bury me in my grave, making way for my chastisement". During bath of the believer's dead body, the Angels ask him if he desires to return to the world back to his kith & kin, to which he replies that he does not intend to go back to the world of miseries and misfortune.

The Spirit of the dead remains present and witnesses the bath given to his body. It is also narrated that when the bath is being performed, the dead person feels as if he is being thrown from height, and the rough hands of the person performing the bath seems to be smiting him. Hence it is necessary that bath should be performed with gentle hands.

The Spirit hears the voices of the people who have come to attend his funeral. Hence it should be borne in mind that one should avoid talking during funeral. A woman in menses or nifaas (blood discharge after child birth), and a person in the state of pollution should avoid coming near the dead body, because it becomes the reason for the displeasure of the blessed Angels, who turn away in disgust. Such acts should be performed for the dead person which become the reason for Allah's blessings, viz. remembrance of Allah and Ahlulbait (A.S.), recitation of Qur'an etc.

It is also narrated that after the dead body is buried, the spirit returns back and maintains relation with the body. When it sees that the people are returning back, knows that from now on it is destined to live alone. It becomes restless, and says: “Alas! Those children of mine whom I brought up with love and care have abandoned me, and now my only companions are my deeds (A'amal) which I performed while alive”. The first glad tidings which a believer receives is in the grave: “Oh you who believe! Allah has forgiven your sins and the sins of those who attended your funeral”.

CHAPTER III

THE GRAVE (QABR)

One of the fearsome stages of the Hereafter is the grave, which calls out daily: "I am the abode of loneliness, I am the house of terror, I am the home of worms."

Terror of the Grave

It is quoted in Man la Yahzaruhul Faqih, that when a dead body is brought for burial, it should not be buried immediately. For there is no doubt that the terror of the grave besets the dead person, and he seeks refuge in Allah's mercy. The dead body should be laid down at some distance from the grave, so that it prepares itself, gets accustomed to it. Again, we should wait and then put it in the grave. Allamah Majlisi (a.r.) commenting on it above, says that even though the soul is separated from the body, it is still preserved relation with it, and remains somewhat attached to it. The darkness & loneliness pertaining to Nakeer & Munkir, questioning in the grave (barzakh), and the chastisement in hell are some of the frightful stages. Hence it is necessary for man to take lesson from a dead man's state and reflect upon it, because one day he himself will have to pass through these stages. Some narrates that one day he asked Imam Jafar as-Sadiq (a.s.) that, "Whenever I think about the door of a

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It is quoted in Man La Yahzaruhul Faqih, that when a dead body is brought for burial, it should not be buried immediately. For there is no doubt that the terror of the grave horrifies the dead person, and he seeks refuge from Allah's wrath. The dead body should be laid to rest for sometime far from the grave, so that it prepares itself, and gets accustomed to it. Again one should stop and then take it to the grave. Allamah Majlisi while commenting on the above, says that even though the spirit is seperated from the body, it is still maintains relation with it, and remains somewhat attached to it. The darkness & loneliness, uestioning by 'Munkir & Nakeer', Squeezing in the grave (Fishar), and the chastisement in hell are some of the frightful stages. Hence it is necessary for man to take lessons from a dead man's state, and reflect upon it, because one day he himself will have to pass through these stages. Yunus narrates that one day he asked Imam Moosa-al-Kazim (A.S.) that, "Whenever I think about the door of a house, the house becomes narrow in my sight, why is it so"? Imam (A.S.) replied, "It is so because whenever you take a dead body for burial, you should lay it to rest for sometime near the grave, so that the dead person may ready itself to enter there in, and collect strength to answer the questions of 'Munkir' & Nakeer'".

Bara bin Azib, one of the companions (Ashab) of the Holy Prophet (S.A.W.S) says that one day I was in the presence of the Prophet, when we saw a group of people gathered. The Holy Prophet (S.A.W.S) asked them as to why they had gathered? They replied that they had gathered to dig a grave. As soon as the Prophet heard the name of the grave, he hurried towards it and sat on one side of the grave. I sat on the other side facing him so as to get a clear view of what he did. I saw that the Prophet (S.A.W.S) started weeping bitterly so much so that his face became wet, then he looked at us and said, "O my brothers! Prepare yourselves for this house".

Shaikh Bahai says that at times he saw many kings and rulers regretting their sins and wailing over their lives while dying. The Shaikh asked one such person who was about to die as to what was the reason for such regret. The dying king replied, "What do you have to say about the person who is proceeding for a journey without having gathered any provisions for it, and devoid of a helpful companion. He is stopped on the way in a horrifying grave, to be produced later before the Almighty Ruler, without having any goodness in store".

Allamah Qutubuddin Rawandi says, that after the death of Hazrat Maryam (A.S.), her son Prophet Isa (A.S.) called her, "O mother! Please speak to me, and tell me whether you are desirous of returning back to this world". Hazrat Maryam (A.S.) answered, "Yes, I desire to return back, so that during the cold winter nights I could recite Namaz, and during the hot summer days I could fast. O my dear! Verily the way to the hereafter is very difficult."

It is narrated that when the last moments of Hazrat Fatema (A.S.) neared, She called Amirul Mo'meneen Ali (A.S.) and said, "When I die, you bathe me, shroud me, pray Namaz over my dead body, and bury me. When you do so, sit near my grave for sometime and recite the Holy Qur'an, and pray for my forgiveness. For verily after death the dead person relies totally on the prayers (dua's) and affection of the living ones".

When Hazrat Fatema binte Asad (the mother of Hazrat Ali) died, Amirul Mo'meneen (A.S.) came weeping to the Holy Prophet (S.A.W.S) and gave Him the new of her death. The Prophet was grieved and said, "My mother has died". History bears withness that she had brought up the Prophet affectionately like a mother. The Prophet (S.A.W.S) gave her his own gown for the shroud (Kafan), and Himself lay in the grave for sometime before burying her. After burying her, he stood near the grave and called out: “Your son, your son, not Aqeel, nor Ja'far”. People were surprised and asked him the reason for uttering these words. The Holy Prophet (S.A.W.S) replied that, “One day we were discussing about Qayamat, and I said that on that day people will be come out of their graves in a state of nakedness. My aunt (Fatema binte Asad) started crying, so I assured her that I would give her my own gown for shroud, so she would not have to face that humiliation. She was scared of the squeeze in the grave (Fishare Qabr) , so I lay myself in her grave so as to save her from this too. After burying her, Munkir & Nakeer came to question her. They asked her about her Lord, she replied that Almighty Allah was her Lord. Then they asked her about Prophethood (Nabuwwah), she bore testimony that I was Allah's Apostle. But when they questioned her about her Imam, she was abit confused. Hence I called out to her that “Your son, your son, not Aqeel nor Ja'far (but Ali)”. Fatema binte Asad was a distinguished lady, who had the honour of giving birth to a son like Ali (A.S.), and herself remaining in the Ka'bah for three days as Allah's guest. She was the second woman who accepted the Prophethood of the Holy Prophet (S.A.W.S) the first being Hazrat Khadija (A.S.) even then she was fearful of the hereafter and wept. And we being sinful have forgotten our end, and do not take account of our deeds, but are averse to the terror of the hereafter.

Sayyed ibne Tawoos relates from the Holy Prophet

(S.A.W.S) that he said that the first night is the most fearfull and difficult for the dead person, hence give Sadqa for his safety. If you do not have to give anything as 'Sadqa' then recite two unit (Rak'at) Namaz: In the first Rak'at after Surah-al-Hamd recite twice Surah-at-Tawheed, and in the second Rak'at after Surah-al-Hamd recite ten times Surah-at-Takasur. After finishing the Namaz recite the following dua:

اللهم صل على محمد وآل محمد وابعث ثوابها الى قبر ذلـــك الميت فلان بن فلان.

(here take the name of the daed man)

Allah will immediately send one thousand Angels to the grave of the dead person with attires of Paradise, and expand his grave till Qayamat. And for the one who recites this Namaz, Allah will offer him great rewards and exalt his position forty times.

The other Namaz to be recited on the first night of burial is as follows: Two Rak'at Namaz is to be recited, in the first Rak'at after Surah-al-Hamd recite once Ayatal Kursi, and in the second Rak'at after Surah-al-Hamd recite ten times surah-al-Qadr. After finishing Namaz say:

اللهم صل على محمد وآل محمد وابعث ثوابها الى قبر فلان

(here take the name of the deceased person).

My teacher Allamah Mirza Husain Noori (may Allah exhault his position) quotes in his book Darus Salaam from his teacher Haj Fath Ali Sultanabadi that he said: It was my routine that whenever I heard about the deathof follower (Shi'ah) of Ahlulbait (A.S.), whether known or unknown to me, I recited (the above stated) Namaz, and this was not known to anyone else except myself. One day I met one of my friends who told me that the previous night he saw in a dream a Shi'ah who had died some days ago. May friend asked him as to how his state was. He replied that he was in deep trouble facing the consequences of his deeds, till one so and so (he took my name) person recited Namaz for him. He said that, "May Allah bless his father, he rescued me from severe chastisement". My friend asked me regarding the Namaz and I had to tell him.

Those deeds which are beneficial for warding off fear of the Grave.

One of them is performing Ruku' with entire recitation. Imam Mohammad-al-Baqir (A.S.) says, that a person reciting entire recitation of Ruku' in Namaz will be saved from the fear of the grave. And one who recites.

لا إله إلا الله الملك الحق المبين

100 times daily, will be saved from anxiety in the grave, will become properous, and the doors of Paradise will be opened for him. It is also related that the person who recites Surah-al-Yaseen before going to bed, and the following Namaz (Namaze Laylatur Raghaib), he will be saved from

the terror of the grave. The first night of the month of Rajab is known as Laylatur Raghaib.

The Holy Prophet Mohammad (S.A.W.S.) used to fast on the first thursday of the month of Rajab, and between Maghrib and Isha Prayers recite twelve Rak'at Namaz (in si sets of two units) as under:

In every Rak'at after Surah-al-Hamd recite three times Surah-al-Qadr and twelve times Surah-an-Naas. After Salaam recite seventy times:

اللهم صل على محمد النبي الأمي وعلى آله

Then go into prostration (Sajdah) and say seventy times:

سبوح قدوس رب الملائكة والروح

Then sit erect and say seventy times:

رب اغفر وارحم وتجاوز عما تعلم إنك أنت العلي الأعظم

Then again go into Sajdah and say seventy times:

سبوح قدوس رب الملائكة والروح

It has been related that a person who fasts for twelve days in the month of Sha'ban, Allah will send seventy thousand Angels daily to his grave. And if a prson visits an ailing man, Allah appoints an Angel for him who accompanies him in his grave till Qayamat.

Abu Sa'eed Khudri says, that he heard the Holy Prophet (S.A.W.S) telling Amirul Mo'mineen Ali (A.S.), "O Ali!

Give glad tidings to your Shi'ahs that their death will be eased, and they will be saved from the terror of the grave and Qayamat".

Narrowness of. and Squeeze in the Grave (Fishare Qabr).

This event is so horrifying, that it makes a person shiver with fright in this very world. Amirul Mo'meneen Ali (A.S.) says: "O the servants of Allah! The state in the grave of a person whose sins are not forgiven is more horrifying than death itself. Fear it's (grave's) narrowness, it's squeezing, it's imprisonement, and it's loneliness. Verily the grave calls out daily: I am the house of loneliness, of terror and worms. Grave is like a garden of Paradise for a good doer, while it is like a dungeon of hell for the evil doer. Allah tells His enemies that He will send ninety nine serpents in their graves, who will tear their flesh and smash their bones, and this punishment will continue till the outbreak of Qayamat. If one of the serponets exhales towards this earth, all plants and trees will be destroyed. O servants of Allah! Your souls are tender, and your bodies delicate, you cannot confront any ordinary serpent of this world, how then will you face them". It is related that Imam Ja'far-as-Sadiq (A.S.) used to get up daily in the middle of the night and call out in a loud voice so that everyone in the house could hear, and would say:

اللهم أعني على هول المطلع ووسع على ضيق المضجع وارزقــني

ما قبل الموت وارزقني خير ما بعد الموت.

One of his (A.S.)'s Supplication (Du'a) is also stated:

اللهم بارك لي في الموت اللهم أعني على سكرات الموت اللهم أعني على غم القبر اللهم أعني على ضيق القبر اللهم أعني على وحشة القبر اللهم زوجني من الحور العين.

Reasons for the Squeeze in the Grave.

Laziness in purifying oneself after urinating, creating mischief amoungst people, backbiting (ghibat), and severing relation with kith & kin are some of the reasons for this punishment.

Sa'ad bin Ma'az was one of the noble men of Ansars.He was held dear by the Holy Prophet (S.A.W.S) Himself and His companions, to the extent that whenever he came to meet the Prophet, He used to instruct His companions to welcome him with honour. The Prophet Himself stood up to welcome him. Sa'ad was wounded in a battle fought against the jews of Qurayza, and later succumbed to the unjuries. When he died, seventy thousand Angels attended his funeral. The Holy Prophet (S.A.W.S) was present bare feet till the end, and gave shoulder to his bier, and said that the Angels had come to recite the funeral prayers (Namaze Mayyit), and Jibraeel and Mikaeel were also present alongside him. The Holy prophet loved him so much that He Himself buried him. Seeing these, the mother of Sa'ad remarked, “O my son, rejoice at the attainment of Paradise”. The Holy Prophet (S.A.W.S) says that, if a believer (Mo'min) does not help his believer brother even after having capacity to do so, Allah will send a large serpent named ‘Shaja’ in his grave, who will keep biting at his fingers”. In another narration it is stated that the serpent will keep on biting his fingers even though his sin will have been forgiven.

Do people who are drowned or are hanqed have to face the Squeeze in the Grave?

Shaikh Kulaini narrates from Yunus who says that once Imam Ali-ar-Reza (A.S.) was asked whether a person who is hanged also faces squeezing. (In the olden days it was a custom that when a person was hanged, his body was not brought down from the gallows, but was kept hanging there. As in the case of Zaid bin Ali bin Husain (A.S.), he lay in that manner for three years). Imam Reza (A.S.) answered, “Yes, they too shall face it, because Allah A(who has power over all things) orders the wind to squeeze him, as the earth does”. Imam Ja'far-as-Sadiq (A.S.) says that, “Verily the Lord of the earth and the wind is One and the same, He commands the wind to squeeze the dead man, and this squeezing is more painful than the squeezing by the earth”. In the same manner those who are drowned or are killed and eaten up by the beasts have to face the squeezing. Not offering thanks to Allah for His blessings and denying them, is also one of the causes of the squeeze in the grave (Fishare Qabr).

ThoseA'mal wich saves one from the Squeeze in the Grave.

There are many acts (A'amal) to save one from the squeeze in the grave, but for brevity's sake, I state here only seventeen of them.

(1) Amirul Mo'meneen Ali (A.S.) says, that a person who recites Surah-an-Nisa on every Friday will remain safe from the squeeze in the grave.

(2) It is narrated that if a person recites Surah-az-Zukhruf, Allah will save him from the reptiles of the earth, and the squeeze in the grave.

(3) A person who recites Surah-al-Qalam in Obligatory Prayers (Wajib Namaz) or Supererogatory Prayers (Nafela), will remain safe from this punishment.

(4) Imam Ja'far-as-Sadiq (A.S.) says, that if a person dies between the sunset of thrusday and the sunset of friday, Allah will exempt him from this punishment.

(5) Imam Ali-ar-Reza (A.S.) says, that the Midnight Prayers (Namaze Shab) is recommended (sunnat) for you. So if a person gets up in the last part of the night and recites Namaze Shab, Allah will save him from the squeeze in the grave and grant him immunity from the fire of hell, and will increase his age and sustenance.

(6) The Holy Prophet (S.A.W.S.) says, that if a person recites Surah-at-Takasur before going to bed, Allah will grant him freedom from this punishment.

(7) If a person recites this supplication (dua') ten times daily will be saved from this punishment.

(The du'a has already been quoted in Chapter - I under "Those A'mal which prove beneficial during death and eases it's tribulations").

(8) A person who is buried in Najafe Ashraf. Because the earth of that place has got the speciality, that a person buried there will be saved from the punishment in the grave, and will be exempted from the questioning by Munkir & Nakeer.

(9) To put Jareedatayn (two wet sticks or branches) alongwith the dead body in the grave. It is narrated that so long as the sticks remain wet, the dead person is saved from chastisement. It is related that once the Holy Prophet (S.A.W.S.) was passing by a grave on which Allah's wrath was descending. He called for a leafless branch. He cut it from between,wetted it with water, and kept one on the head of the grave and the other on the feet. It is also related that to sprinkle water on the grave is also beneficial, for so long as the mud of the grave remains wet, the dead person remains safe from the punishment in the grave.

(10) A person who recites ten units (Rak'at) of Namaz on the 1st of Rajab, such that in every Rak'at after Surah-al-

Hamd recites three times Surah-at-Tawheed, will be saved from the squeeze in the grave. To recite twenty Rak'at Namaz on the night of 1st Rajab, such that in every Rak'at after Surah-al-Hamd recite once Surah-at-Tawheed is beneficial to save oneself from the punishment in the grave.

(11) To fast for four days in the month of Rajab or twelve days in the month of Sha'ban is also beneficial.

(12) To recite Surah-al-Mulk on the grave is an act which saves the dead man from the punishment in the grave. Allamah Qutubuddin Rawandi relates from Ibne Abbas, who says that once a person pitched a tent on a ground not knowing that there was a grave beneath. Thereafter he started reciting Surah-al-Mulk. Suddenly he heard a voice saying that the Surah gives salvation. He related this incident to the Holy Prophet (S.A.W.S.), who replied that, “Verily this Surah frees a person from the punishment in the grave”. Shaikh Kulanini also narrates from Imam Mohammad-al-Baqir (A.S.) who said that the recitation of Surah-al-Mulk saves one from the punishment in the grave.

(13) It is related from the Holy Prophet (S.A.W.S) in “Da'waat” of Allamah Qutubuddin Rawandi that, when a person is being buried and someone recites this supplication (du'a) thrice, the corpse will remain safe from the punishment in the grave till the day of Qayamat:

اللهم إني أسألك بحق محمد وآل محمد أن لا تعذب هذا

الميت.

(14) Shaikh Toosi in his 'Misbahul Mutahajjid' relates the Holy Prophet (S.A.W.S., as saying that, if a person recites the following two Rak'at Namaz on friday night, Allah will free him from the punishment in the grave, and save him from fear on the day of Qayamat. In each Rak'at after Surah-al-Hamd recite fifteen times Surah-az-Zilzal.

(15) To recite thirty Rak'at Namaz in the middle part of the month of Rajab, such that in each Rak'at after Surah-al-Hamd recite ten times Srah-at-Tawheed is beneficial to ward off punishment in the grave. In the same manner to recite the above Namaz on the night of 16th and 17th Rajab and the 1st of Sha'ban is also beneficial. On the night of the 1st of Sha'ban to recite 100 Rak'at Nasmaz, such that in each Rak'at after Surah-al-Hamd recite once Surah-at-Tawheed, after ending the Namaz recite fifty times Surah-at-Tawheed. On the night of 24th Sha'ban recite one hundred Rak'at Namaz, such that in each Rak'at after Surah-al-Hamd recite ten times Surah-an-Nasr. Also to recite fifty Rak'at Namaz such that in each Rak'at after Surah-al-Hamd recite fifty times Surah-at-Tawheed, fifty times Surah-al-Falaq, and 50 tiems Surah-an-Naas saves one from the punishment in the grave. To recite the same Namaz on the night of 'Ashoora' (10th of Moharram) is also beneficial.

(16) To keep 'Khake Shifa' (the mud of the grave of

Imam Husain A.S.) in the shroud (kafan), or to rub it on the parts of prostration (Sajdah).

(17) It is narrated from Imam Ja'far-as-Sadiq (A.S.) in "Anware No'maniyah" that if forty persons gather near the body and recite:

اللهم إنا لا نعلم منه إلا خيرا وأنت أعلم به منا فاغفر له .

Allah will safeguard the dead man from the punishment in the grave.

It is related from Imam Ja'far-as-Sadiq (A.S.) that there was a virtuous man in Bani Israil, regarding whom it was revealed to Prophet Dawood (A.S.) that he was a hypocrite (riyakar). When he died, Hazrat Dawood refrained from attending his funeral. But forty other people attended his funeral and said:

اللهم إنا لا نعلم منه إلا خيرا وأنت أعلم به منا فاغفر له .

Then another forty came and repeated the same, for they were not aware of the hidden reality. Allah then revealed to Dawood (A.S.) and asked him as to why did he not attend his funeral? Hazret Dawood answered, "O Lord! You said that the man was a hypocrite, and so I avoided his funeral". Allah said, "Verily it was true, but because forty persons bore witness to his goodness, I forgave his sins". It is Allah's mercy and beneficence who thus forgave His servant with any trial or tribulation.

It is for this reason that the believers (mo'meneen) in the olden days kept their shrouds (kafan) with them, and would request other believers to write down their testimonies on it. The sight of the shroud made them remember death and increase the fear of the hereafter. We too should follow this example and request other mo'meneen to write down their testimonies on our shrouds, and preserve it with us, so that we are always reminded of the hereafter.

Questioning in the Grave by Munkir & Nakeer.

One of the principal factors of Shi'aism, belief in which is obligatory (wajib), is the questioning in the grave by Munkir & Nakeer. Allamah Majlisi relates in 'Biharul Anwar' and 'Haqqul Yaqeen' that it is a proven fact from reliable traditions that the questioning and the sqeezing in the grave is for the physical body, as also for the spirit. In the grave one is questined regarding one's beliefs (Aqaid) and deeds (A'maal). The questions are put to every believer as well as a non-believer. Only infants, the mentally retarded, and the people of lesser intellect are exempted from it. The periof 'Barzakh' offers them neither reward nor retribution.

One is questioned about the Prayers (Namaz), Fasting (Siyam), the Pilgrimage (Haj), Zakat, Khums, love of Ahlulbait (A.S.), and also about how he spent his entire life and wealth. Imam Ali Zainul Abedeen (A.S.) says that after the questioning about the beliefs of Islam, a person is questioned about how he spent his life, and also about the way he earned his wealth and spent it.

There are many whose tongues would cease to answer the questions put forth to them, and whould not be able to answer, or would reply wrongly. It also happens that in reply to the question "Who is your Lord?", the person will reply to the Angels that they (ie the Angels) are his lord. The person who is well acquainted in his lifetime with the beliefs and principals (of Islam) will be able to answer without trouble. And if he does so, his grave will be broadened to the length his sight reaches. The period of 'Barzakh' passes away easily with Allah's blessings, and the Angels proclaim to him, : "Sleep thou like a newly wedded bride". (Usoole Kafi) If the dead man is a non-believer or a hypocrite, and cannot answer the questions put forth to him, one of the doors of hell is opened in his grave, and the entire grave is filled with the raging-fire. As Allah says in the Qu'ran: "And if he be of those who have belied, gone astray, He shall have an entertainment of a boiling water, And the boiling in the hell-fire" (Surah-al-Waqe'ah: 92-94). Imam Ja'far-as-Sadiq (A.S.) says that, "A person who denies the following, is not one of our Shi'ahs: (1) Ascension (Me'raj of the Holy Prophet), (2) Questioning in the grave, and (3) Our Intercession (Shafa'at).

It is related that two Angels having a fearful countenance enter the grave for the questioning, their voices are like thunder, and their eyes like lightening. They put forth the following questions:

(1) Who is your Lord?

(2) Who is your Prophet?

(3) What is your Religion?

(4) Who is your Imam?

The dead man feels uneasy in answering these questions because of the fearful environment and needs help at that moment, hence Talqeen is recited at the following two places so that he is reminded of his beliefs (Aqaid). (1) When the body is laid in the grave. It is better to place one's right hand on the right shoulder of the dead body, and the left hand on the left shoulder, and shake slightly when the name of the dead man is recited in the 'Talqeen'. (2) When the grave is closed. It is recommended (sunnat) that a near relative of the dead man should sit near the head of the grave after people leave, and should recite the 'Talqeen' in a loud voice. It is better to place one's palms on the grave and take one's face near the grave while reciting. There is no problem of another person other than the relatives is deputed for it. It is related that when the 'Talqeen' is recited, andthe Angels (Munkir & Nakeer) hear it, Munkir teels Nakeer, "Come let us leave, for the Talqeen is a proof of his beliefs, and there remains no ground for further questioning".

Admonition:

A person may ask the question as to what is the benefit of reciting the 'Talqeen', when the spirit has already left the body. The answer to this question is that (as related in traditions), the spirit (Rooh) of the dead man remains present at that moment, and hears and observes more clearly than us. It also understands all languages whether Arabic, Persian, or any other Because limitation is the outcome of this materialistic world. In 'Man La Yahzaruhul Faqeeh' it is narrated, that when Abu Zarr Ghaffari's son Zarr died, Abu Zarr buried him. Then he sat near the head of the grave and put his hand on it and said, "Oh Zarr! May Allah bless you. Verily you were more virtuous than me, and accomplished all responsibilities due to a son. And now when you have been seperated from me, I bear witness that I am pleased with you. By Allah! I do not grieve on account of your death, and do not wish anything from anyone except Allah. If I would not fear the after effects of death, I would surely have accepted death instead of you. But I wish to remain alive for some more time so as to ask forgiveness for my sins, and prepare myself for the last journey. Surely I have performed such acts on your behalf wich may be useful for you in your journey, and have not confined myself to just weeping and wailing for you, and hence this has kept me away from drooping myself in your seperation. By Allah! I do not grieve on account of your death, nor because of your seperation, but I lament thinking about what might have befallen you after your death, and wonder in what state you are. I wish I knew what you said and what was said unto you. O my Lord! I excuse all my rights due upon him, and I request You to forgive all your rights due upon him, for You are more liable than me to forgive and pardon".

Imam Ja'far-as-Sadiq (A.S.) says, that when a believer is laid to rest in his grave, Prayers (Namaz, which he offered) remains on his right sid,e Zakat on his left side, and acts of goodness & kindness (towards others) gives shelter on his head, and patience (shown at the time of distress) remains near him. When 'Munkir & Nakeer' come to question him, patience requests Namaz, Zakat, and goodness to surround him from all sides and give him refuge, and says that whenever troubles and calamities befell this man, I was always there with him (ie he bore it patiently).

Allamah Majlisi in his 'Mahasin' quotes Imam Mohammad-al-Baqir (A.S.) and Imam Ja'far-as-Sadiq (A.S.) as saying that when a believer (mo'min) dies, six faces enter his grave along with him. Out of these, one is more illuminated, chaste and more scented than others. One stands on the right side, the second on the left, third in front, the fourth near the head, fifth near the legs, and the one more illuminated shelters on the head. From whichever side the wrath of Allah comes, the face on that side defends the dead body. The one who is more illuminated asks these other faces: "May Allah bless you all, who are you"? The one on the right side says "I am the Prayers (Namaz) which he recited in his life time". The one on the left side says "I am the Zakat which he gave while alive". The one standing in the front says "I am his fasts". The one near the head says "I am the Haj & Umrah which he performed in his life". While the one standing near the legs says "I am the kindness (Ehsan) which he performed with his brother believer". Then all these faces turn towards the more illuminated one and ask him as to who he is. It replies "I am the Love of Ahlulbait".

Shaikh Sadooq in the chapter on the importance of fasting in the month of Sha'ban says that whoever fasts for nine days in this month, 'Munkir & Nakeer' will deal with him gently and courteously during questioning. Many benefits have been narrated by Imam Mohammad-al-Baqir (A.S.) for a person who remains awake on the night of 23rd of the month of Ramazan and offers one hundred units (Rak'at) Namaz. One of these benefits is that Allah removes fear from his heart during the questioning by 'Munkir & Nakeer' , and a light shines forth from his grave, which illuminates the whole world. The Holy Prophet (S.A.W.S.) says, that applying dye has four benefits, one of them is that 'Munkir & Nakeer' shy away from him in the grave. And as stated earlier that a person who is buried in Najaf, is exempted from the questioning in the grave.

Incident - 1

Allamah Majlisi quotes in his 'Tohfatuz Zaereen' from 'Irshadul Quloob' and 'Farhatul Uzza' that a virtuous man from Kufa relates that, "Once on a rainy night I was seated in the Masjid of Kufa when some people entered the Mosque from the door near the shrine of Muslim bin Aqeel carrying a bier with them. They kept the bier on a mound. One of the persons accompanying the funeral felt asleep. He dreamt that two persons came near the bier, and one said to the other that "I will settle his account fast before he is taken to Najaf, because then I will not be able to go near him". The person got up from his dream and narrated it to others who understood the whole situation (that the two men were Munkir & Nakeer who had cto question the dead man), and lifted the bier and proceeded towards Najaf to save the dead man from chastisement and the questioning".

Allamah Behbahani says that once I saw Imam Husain (A.S.) in a dream and asked him, "O my Master ! Will the one buried near your grave also be questioned"? Imam Husain (A.S.) replied, "Which one of the Angels have got the nerve to question him who is buried near my grave".

Incident - 2

It is written in 'Jillul Mateen' that Meer Mu'inuddin Ashraf who was one of the virtuous attendants of the shrine of Imam Ali-ar-Reza (A.S.) says that, "Once I dreamd that I was in the shrine of Imam Reza (A.S.) and was coming out to perform ablution (wuzu). When I came near the mound of Ameer Ali Sher, I saw a group of people entering the shrine. An eminent personality was leading them, and they all carried spades in their hands. As soon as they entered the shrine, the eminent personality pointed towards a particular grave and said, "Dig out the wretched fellow from his grave". Hearing his command they started digging the grave. I asked one of those men as to who that man was. He replied that He was the Commander of the faithful Ali (A.S.). Suddenly I saw that Imam Ali-ar-Reza (A.S.) came out of His shrine and greeted Imam Ali (A.S.). Hazrat Ali (A.S.) answered His greeting. Imam Reza (A.S.) said, "O my Respected Grandfather! I request you, and have faith, that you will forgive this person on my behalf who lies buried here under the shelter of my shrine". Amirul Mo'meneen (A.S.) answered, "O my dear son! Do you know that he was a mischief-creator, an adulteror, and a drunkard"? Imam (A.S.) replied, "I do know, but when his last moment neared he willed to be buried under the shelter of my shrine, so I request you to forgive him on my behalf." Hazrat Ali (A.S.) forgave him and left. I awoke from my sleep in awe and woke up the other attendants and related to them my dream. We all went to the place which I had seen in my dream, and found a newly constructed grave, whose mud was scattered. After inquiry we learnt that a turkish man who had died was buried there the day before".

Haji Ali Baghdadi had the honour of meeting Imam Mahdi (A.T.F.S.) and ask him some questions. One of the questions put forward by him was that "Is it true that a person who goes for the pilgrimage (Ziarat) to the shrine of Imam Husain (A.S.) on friday night receives salvation"? Imam (A.S.) replied, "Yes, by Allah". Haji Ali Baghdadi says that I saw tears in the eyes of Imam (A.S.). Then I asked him another question, "In the year 1269 A.H. when we went for the pilgrimage (Ziarat) to the shrine of Imam

Ali-ar-Reza (A.S.), we met a nomadic Arab who was a native of Najaf. We invited him for a meal and asked him his views regarding the reward of the love of Imam Reza (A.S.). He replied, "Paradise", and said, "Since the past fifteen days I have been from the wealth of Imam Reza (A.S.), do Munkir & Nakeer' have the nerve to come near me. The food which I consumed from the table of Imam Reza (A.S.) has turned into flesh and blood". I asked Imam Mahdi (A.T.F.S.) whether his claim was true. Imam (A.S.) replied, "Yes it is true. Imam Reza (A.S.) himself will come and save him from the questioning in the grave. For verily by Allah! My Grandfather is a Zamin (surety) Imam".

CHAPTER -III-

INTERMEDIATE PERIOD (BARZAKH)

The state of the body in Barzakh.

One of the dreaded stages of the Hereafter is 'Barzakh'. 'Barzakh' literally means a curtain or a separator which lies between two things and does not allow them to meet each other. For example, sweet water and bitter water both flow side by side, but Almighty Allah has set between them a barrier so they do not intermingle. As Allah says in the Qur'an, "He has made the two seas to flow freely (so that) they meet together, Between them is a barrier which they cannot pass". (Surah-ar-Rahmah : 19-20). But Barzakh in this context means that Allah has placed a curtain between this world and the hereafter. Imam Ja'far-as-Sadiq (A.S.) says, "By Allah! I fear a lot for your state in Barzakh". The narrator asked Imam (A.S.) as to what was Barzakh? Imam Sadiq (A.S.) replied that, It is a period starting from death till Qayamat. (Biharul Anwar)

"And before them is a barrier (Barzakh) until the day they are raised". (Surah-al-Mo'menoon : 100)

The period of Barzakh and the body

Barzakh is also called a corporeal or a non-material world (Alame Misali) because some what it seems like this world, but it's nature and matter is totally different. After we die the other world seems quite vast when compared to this world, seems quite vast when compared to this world, and this world can be compared to the womb of the mother. In the same manner the body of a human in Barzakh will be the likeness of the one in this world. It means that in Barzakh the physical components of a man will be the same as in this world, but will be independent of matter. In fact it will be more pleasant and lighter (Lateef) than air, and will be transparent.

Imam Ja'far-as-Sadiq (A.S.) says, "If you look at the corpareal / imaginal body (Badane Misali, in Barzakh), you will say that it the same one (as in this world).

If one looks at one's dead father in a dream, he will surely say that his appearence and bodily components were the same as when he was alive. But the reality is that his body and matter lie buried in the grave.

The eyes remain the same but devoid of the shortage of sight which may necessitate the wearing of spectacles. The other bodily parts also do not become exhausted or weak, the teeth do not fall off, and a believer rejoices in eternal youth, while a non-believer suffers the impediments of old age, which act as Allah's chatisement.

Philosophers & thinkers compare this body (in Barzakh) to the image in a mirror, but with two differences: (1) The Corporeal Body (Badane Misali) is firm & free, and independent of the mirror, and (2) It is intelligent, wise, and understanding as against the image in the mirror. It can also be compared to a dream in which we travel from one place to another in the twinkle of an eye. In Barzakh the body consumes variety of food and drinks, and hears the music, the likeness of which can not be found in this world. The spirit (Rooh) also rejoices in the pleasures along with the corporeal body. In fact the food and drinks of that world are more tasty and free from material dirt and uncleanliness as stated in traditions (Ahadees).

One thing gets converted to another according to the wish of the believer. Plums turn into grapes, and grapes into any other fruit, as will be discussed in the indident of Hazrat Hamza (A.S.)

Difficulty of Impression and Effects

In the state of Barzakh the intellect of the corporeal body is very strong. The pleasures which we derive in this world are nothing as compared to those in that stage. Because the reality lies there whereas here is the likeness of it. If a 'Hoorie' looks towards this world and lifts up the veil an inch off her face, the light of the sun would seem nothing in front of the light emanating from her glowing face. And the eyes would turn blind, hence complete beauty lies there. "Surely We have made whatever is on the earth an embellishment for it, so that we may try them (as to) which of them is the best in deeds". Surah-al-Kahf:7.

Incident.

Allamah Naraqi relates in 'Khazaen' : In the days of my youth in Isfahan, one day I accompanied my respected father and companions to a friend's place on the day of 'Naoroz' to meet him. The friend lived near a cemetary. To relieve ourselves of fatigue, and also with the intention of getting reward, we stopped by the graveyard to recite 'fateha' for the departed mo'meneen. One of our friends who was humorous turned towards a grave and said, "O occupant of the grave! will you accept us as your guests today on this day of Idd"? Back came the reply, "Sure, next week on tuesday you all will be my guests". We were horrified and concluded that only some days of our lives were left. We started performing good deeds and rectifying the bad ones.

We also started writing our wills. The day of tuesday dawned but none of us died. We met together went to the cemetary. One of us went forward and called to the grave, "O occupant of the grave! Please do as you had promised", and back came the reply, "Welcome". Suddenly we realized that the curtains of the hidden were lifted off our eyes, and we saw a green and beautiful garden in which were flowing streams of cool and pleasant water. The gardens were laden with colourful fruits, and beautiful birds were praising Allah on the trees. We reached a mansion in the midst of the garden. When he saw us he got up to welcome. Different types of fruits and sweets were served, the likeness of which cannot be imagined nor described.

We ate to our full, but were still not satiated, and wished to eat more. After finishing the meals we sat for sometime, then we got up to ask the person's permission to leave. He bade us farewell and came to leave us till the door. My father asked him as to who he was, and why did Allah bestow His blessings on him so that he had got the capacity to feed the whole mankind, and also asked him as to what the place was. The man replied that, "I am a native of your town, a butcher by profession, and the reason for these blessings to be bestowed on me are: (1) I never weighed less at the time of sale, and (2) I always recited the Prayers

(Namaz) on time all throughotu my life. As soon as the voice of 'Takbeer' reached my ears, I left my work and proceeded for Namaz in the Mosque. Hence I am offered this position here.

Last week when you requested me for a feast, I had not obtained permission for it, while this week I have got the permission and hence invited you". Then we individually asked him our ages and he answered. I asked him my age and he said that I would live for another fifteen years. Then he wished us farewell, and we reached the same place in the cemetary. (Ma'ad)

The pleasures in Barzakh are not perishable.

One of the peculiarities of 'Barzakh' is that it is eternal and permanent. None of the things of this world are immortal. Youth is overshadowed by the darkness of old-age. Till the time the morsel of food remains in the mouth, a person derives pleasure and taste, and then it disappeares. Flowers turn dry after a period, and hence nothing remains eternal. But Barzakh and it's pleasures are eternal because it is not made up of matter or elements like other things and hence does not cease to exist.

This can be explained by a narrative in 'Darus Salaam', where in Shaikh Mahmood Naraqi quotes from Shaikh Mahdi Naraqi. He says that: During my days in Najaf, there broke a severe famine. I left my house leaving behind my children who were crying with hunger and thirst so as to search something for them. I passed through 'Wadi-us-Salaam', and entered there in with the intention of reciting 'Fateha' for the departed souls, and this act would pacify me and make me forget my sorrow. I saw some people the graveyard with a bier, and they requested me to join them in the funeral. Being an act of great reward I accompanied them. They carried the bier and suddenly we entered into a vast garden.

They took the bier in a huge and beatiful place there in, which had all the emenities of luxury. I entered through the door and saw a handsome youth wearing splendid attires seated on a golden throne. As soon as he saw me, he addressed me by my name and saluted me. He signalled me to go near him and I replied in the negative. He said "I am the same person whose funeraly you are attending. I am a native of so and so town and the people you saw in my funeral were the blessed Angels, who brought me from my town to this Paradise for the Intermediate (Barzakh) period". When I heard these words from the lips of the person, I forgot my sorrow and started adoring the beauties of the garden. When I came out of the garden, I saw some other places, and when I observed carefully I saw my departed parents and relatives standing at the doors. When they saw me, they invited me to enter in. I entered there in and they invited me for food, which was very delicious. While eating I suddenly remembered my wife and children who were dying of hunger and thirst and my face turned pale. My (father) undrstood and said, "O my son Mahdi! What is the reason for your sorrow"? I replied, "O father! While was eating, I suddenly remembered that my wife and children are dying of hunger at home, and that made me sad".

He pointed towards a stock of rice and told me to take as much as I desired. I spread out my cloak and filled it to the full. And as soon as I got up, I found myself standing in the same place in 'Wadi-us-Salaam, with my cloak filled with rice. I hurried towards my house and we ate to our full. Quite some time passed, but the stock never got over. One day my wife asked me as to where I got it from. She forced me to tell her, and I had to narrate the whole incident to her. She got up in excitement to take some rice from it so as to eat it, but it had disappeared.

Hence it can be concluded from this incident that the pleasures of Barzakh are eternal and not perishable.

On the other hand if we hear the voices of those who are being punished in Barzakh, we shall forget the sorrows of this world.

It is narrated in the third volume of 'Biharul-Anwar' that the Holy Prophet (S.A.W.S) said: Before the Proclamation of Prophethood, once when I was grazing the cattle, I suddenly saw that the cattle stopped grazing and looked frightened. I wondered as to what was the reason for such a change, because nothing unusual happened at that time. When Jibra'eel came with the Revelation (Wahy) I asked him the reason for such a change. Jibra'eel answered, "O Prophet of Allah! When the people who are being punished in Barzakh scream with anguish & pain, their voices are not heard by human-beings and geniis, but animals can hear it and hence become tense. There are many incidents to support this.

It is written in 'Darus Salaam' that the great Scholar Allamah Sayyed Hashim Husain Bahrani says: In Najaf there lived a shopkeeper who counseled and adviced people daily at his shop after Namaze Zohr. At that moment his shop would be full of people who gathered to hear the guidance.

One day an Indian prince came to settle in Najaf, and planed to proceed on a journey. He came to the shopkeeper to keep his ornaments and valuables as a trust with him, because he thought the shopkeeper to be a trust-worthy believer. After some days when he returned back from the journey, he went to the shop-keeper to take back the things entrusted to him. The shop-keeper totally denied having taken the valuables from him. The prince was dejected and went to the Shrine of The Commander of the faithful Ali (A.S.) and called out, "O Ali! I left my motherland and came and settled here near your grave, and entrusted my wealth to the shop-keeper believing him to be a trustworthy person. But alas, now he denies having my wealth and I have no witness to prove my claim except you". In the night he dreamt that Hazrat Ali (A.S.) came and told him to go in the morning to the gate of the city. And when the gate opens, the first person to enter there in would help him acquire his lost wealth. He got up the next morning and went to the city-gate.

The first person to enter the gate was an old and feeble man, who looked virtuous and was carrying a load of wood on his head. He entered the city and sat down to sell the wood so as to earn some thing for his family. The prince felt ashamed to ask for his help and returned to the Shrine. He again dreamt the same, and the next day again went to the city-gate and saw the old man and returned back. When on the third night he dreamt the same, in the morning he went to the gate and finding the old man related the whole incident to him. The man thought for a moment and told the prince to come to the shop-keeper's place after (midday prayer) Namaze Zohr, and he would get his wealth back if Allah desires. After the Namaz people as usual gathered at the shop and the shop-keeper got up to advice. Suddenly the old man got up and requested the shop-keeper to let him say something, to which he agreed.

The old man said, "O people! I am so and so, the son of so and so, and I am worried about the Rights of people (Haqqun Naas)/ Praise be to Allah! For I have no lust for the wealth of this world, and am a conented man and passing my days in solitude. I would like to narrate to you an incident of my life and warn you about the wrath of Allah, and the punishment of Hell, and the hardships of Qayamat. Once i was in great debt and hence borrowed ten 'Qiraat' (equal to 21 dinars) from a jew and promised him to pay half a 'Qiraat' daily. I fulfilled my promise for ten days. On the eleventh day the jew was not to be found anywhere. I inquired about his whereabouts and was told that he had migrated to Baghdad. After some days I dreamt that Qayamat had dawned, and I was being brought for reckoning alongwith others. After giving my account, I was sent towards Paradise. While passing on the Poole Serat, I suddenly saw the jew appearing from the raging fire below and he stopped my way.

He asked me to return him back the five 'Qiraats' which I owed him. I told him that I had no intention of usurping his money, and that I had searched for him, but he was nowhere to be found. He said that he would not permit me to go any further until I return his trust back to him. I said that I did not have anything at that moment, to which he replied that in that case I should allow him to place his finger on my chest.

I agreed to it. As soon as he placed his fingers on my chest, I felt intense pain, and I woke up from my sleep. I saw that there was a wound on my chest, which is not yet cured, and is still fresh. Whatever treatment I do is of no avail". Saying this the old man opened his shirt buttons and showed the wound to the people. When the people saw the wound, they started weeping and wailing and asked repentence from Allah. The shop-keeper who was also hearing this was very much effected and regretted his sin. He called the Indian prince and returned him his wealth, and apologized sincerely for his sin. (Ma'ad)

The effect of the spirit (Rooh) on the body and it's relation with The grave.

The spirit receives reward or punishment (as the case may be) in the grave. But due to it's long relation with the body, the body also feels pain and is effected. Those people who say that it is of no use to visit the graves, for the spirit (Rooh) of the believer is not present there but is in wadi-us-Salaam, this is not true. The answer to this ignorant talk is the tradition (Hadees) of Imam Ja'far-as-Sadiq (A.S.) who says that Verily the Spirit (Rooh) of the believer is in Wadi-us-salaam, but it surely keeps an eye on what is happening in the grave. It also looks at the people who have come to visit his grave. Imam (A.S.) compares the spirit to the sun. Even though the sun is not on the earth but is on the sky, the entire earth is illuminated by it's light, in the same manner the spirit is in 'Wadi-us-Salaam' but it keeps contact with the body.

The great Traditionist (Muhaddis) Sayyed Ne'matullah Jazaeri narrates an incident in his book "Anware No'maniyah" that once Shah Isma'il Safawi came to Karbala. He heard the people denying and doubting the faithfulness of Hurr bin Yazid-ar-Riyahi (one of the companions of Imam Husain, who was martyred in Karbala). He gave the order to dig the grave of Hurr.

When the grave of Hurr was opened, people saw the corpse of Hurr lying afresh. A kerchief was tied on his forehead, regarding which it is related, that on the day of 'Ashoora' (the tenth of Moharram). Imam Husain (A.S.) himself had tied a kerchief on the bleeding forehead of Hurr. Shah Isma'il ordered that the kerchief should be removed and given to him so as to be kept in his shroud. As soon as the kerchief was removed, blood started oozing from the forehead of Hurr, hence it was teid back. Shah Isma'il ordered another kerchief to be tied instead of it.

When this was done the blood ceased to stop flowing. The Shah was helpless and ordered the kerchief to remain at it's original place. He then acknowledged the faithfulness and high honour of Hurr. Then he ordered a Shrine to be erected on the grave.

In the same manner Shaikh Kulaini and Shaikh Sadooq (two great Shi'ah Ulamas)'s graves were opened, and their bodies were found fresh therein as if sleeping in peace. The Henna applied on the hands of Shaikh Sadooq also remained intact even after so much time. The signs of life were visible from his body.

On the other hand, when the spirits of the non-believers are being punished, their bodies are also effected. When Bani abbas gained victory over Bani Abbas qained victory over Bani Ummayah and entered Damascus, they started exhuming their graves. When the grave of Yazid ibne Mu'awiyah was opened, only a lump of mud was found instead of his body. When a person was being buried in a graveyard in the city of Qum, a flame of fire erupted from his grave which destroyed all it's surroundings. In Pakistan too many incidents have taken place which are written in newspapers. (Ma'ad).

The Valley of Peace (Wadi-us-Salam)

Aquestion may arise in the minds of people as to where does such a vast event of Barzakh take place. A human's intellect is beyond it's understanding. In traditions (Ahadees) this universe is compared to the mother's womb, and the state of Barzakh to the expansive world outside it. If a child in the mother's womb is informed about a vast and expansive world outside, it will be difficult for it to grasp it. In the same manner human intellect cannot understand the state of the expansive Barzakh. As is said in the Holy Qur'an: "So no soul knows what is hidden for them of that which will refresh the eyes". (Surah-as-Sajdah: 17)

Whatever as come down to us from the Holy Aimmah (A.S.) has to be relied upon. It is related in traditions that whenever a believer (Mo'min) dies anywhere in the east or the west, his spirit is taken to the Valley of Peace (Wadi-us-Salaam) in Najaf near the grave of the Commander of the faithful Ali (A.S.). In another tradition Najaf is described as an assembling place for the high-honoured and blessed Angels (Malaeka). And if the dead man is a believer in the Holy Aimmah (A.S.), and is buried in Najaf, he rejoices abundant bliss. While if a sinful person is buried in Najaf and his spirit is being punished in 'Wadi-e-Barhoot', his spirit strengthens it's union with the body and hence is relieved of the punishment, as has been related in earlier incidents. (Ma'ad)

The Valley of punishment (Wadi-e-Barhoot)

The Valley of punishment (Wadi-e-Barhoot) is situated in the barren lands of a deserted valley in Yemen, which is devoid of food or water. This is the dwelling place of the evil spirits (rooh) who are made to stay there during Barzakh and taste severe chastisement.

One day a man came to the presence of the Holy Prophet (S.A.W.S.) in a manner that fear had overtaken him and his face had turned pale. He said that he had witnessed an astonishing event which was the cause of his restlessness. On the Prophet's inquiry he said: "My wife has a disease, for the cure of which she requested me to fetch some water from the well at Wadi-e-Barhoot (Mineral water has got the power to cure skin diseases). I took a leather bag and a bowl and left. When I reached there the eerie surrounding made me fearful and I hastily started searching for the well. I found one well and was about to fill water in the bag, when I heard the noise of chains from above me. I heard a voice requesting me for water for he was dying of intense thirst. When I looked above I saw a man hanging by a chain which was bound in his neck. I was confused but agreed to his request for water. When I extended my hand to offer him water, the chain was suddenly pulled on top, and the man reached just near the blazing sun. I was dumbfounded and scared, and started filling the water bag when I saw the man being sent down again.

He again requested me for water, and like before when I extended my hand to give him, the chain was pulled up. This happened thrice. On the third time I was totally frightened and ran away from there. O Prophet! I now request you to explain to me the incident". The Holy Prophet (S.A.W.S.) replied, "The man whom you saw in the Wadi-e-Barhoot was none other than the accursed Cain (Qabeel, the son of Prophet Ada), who had mercilessly murdered his brother Abel (Habeel). He will be punished in the same manner in the valley, and on the day of Qayamat he will be fed to the blazing fire of hell".

Sayyed Mo'min Shablanji Shafe'i in his book 'Noorul Absar' relates from Abul Qasim bin Mohammad, who says: One day I saw some people gathered near the 'Maqame Ibraheem' in the Masjid-ul-Haraam (Ka'bah), and asked them the reason for it.

They said that a christian hermit had converted to Islam and had an astonishing incident to narrate. I went and saw an old man wearing woolen clothes sitting there and inquired of him.

He said, "One day I was seated outside my hut gazing at the river and adoring it. Suddenly I saw a huge bir having the head of a donkey descending from the sky. It came down and sat on a bowlder. It spitted something from it's mouth and flew away. I observed properly and saw that it was a quarter part of a human body. The bird returned again and spitted another quarter part of the human body. This happened four times. When all the four parts collected together, a man arose from it. I was astonished, when I saw the bird coming again. The bird started biting the man and severed a quarter part of his body and swallowed it without chewing and flew away. It returned four times until it had swallowed the whole body in parts. I wondered as to what was happening and who the person might be. I regretted not having asked the person when the bird was away. On the second day I saw the same thing happening and gathered courage and went up to the person and asked him as to who he was, and why was he being troubled in such a manner.

He replied that his name was Abdul Rehman ibne Muljim, the murder of Ali ibne Abi Talib, and the bird was sent by Allah to punish him regularly for the grievous crime (murder of Hazrat Ali) which he had committed. Having got the reply, I left my hut and came about to inquire as to who this Ali (A.S.) was. People told me that he was the cousin, son-in-law, and the Vicegerent (Wasi) of the Holy Prophet (S.A.W.S) of Islam. I have thus accepted Islam because of this event and have come to mecca to perform the Pilgrimage (Haj), Lesser Pilgrimage (Umrah), and the Ziarat of the grave of the Holy Prophet (S.A.W.S).

Those A'mal which prove helpful for the people in Barzakh.

Allamah Qutubuddin Rawandi quotes from 'Lubbe Labaab' that it is related, that on the night of every friday, the spirits (Rooh) for the dead ones come to the doors of their houses and call out: "O my children! O my relatives! Favour me by performing such acts which may prove helpful to me, and may also become the cause of Allah's blessings to be bestowed on you.

Give us a place in your hearts, and do not forget us, Have mercy on our wretched state. Surely we are in a state of imprisonment, loneliness, and anxiety. So donot hold your hands from giving alms (Sadqa) on our behalf, and pray for our forgiveness. It is possible that Allah may hear your prayers and bestow His mercy upon us, do so before you too may become like us. All as! some day we were also strong and healthy as you are now. O servants of Allah! Listen to our words, and pay heed to them.

It is no doubt that the enormous wealth which you now enjoy was once ours. We did not spend it in the way of Allah, but acted miserly and even usurped the rights of others. And verily this is the cause for our damnation, and your enjoyment. So now favour us by offering on our behalf a dirham or a morsel of food. We see that soon you too shall weep over your deeds, but it will be of no avail.

Try and rectify your mistakes and save yourselves from regret".

It is narrated from "Jame'ul Akhbaar" that one of the companions (Ashaab) of the Holy Prophet (S.A.W.S.) heard him saying that, "Send gifts to your dead". I asked him as to what gifts could we send to the people who are dead. He replied, "It is to give alms (sadqa) on their behalf or pray for their forgiveness".

The Prophet continued, "On every friday the spirits (Rooh) of the dead come to the homes and call out: O people of my house! May Allah bless you, have mercy on us. Whatever we have done in this world, we are facing it's consequences now, while the fruits of our toil is being enjoyed by others. Favour us by giving on our behalf a dirham, or a bread, or clothes, so that Allah may reward you with a heavenly attire".

The Holy Prophet (S.A.W.S.) started crying, and we also started weeping. He cried so bitterly that he became exhausted and said, "These are your muslim brethren who lived a lavish life, and now lie pressed beneath the earth. They now regret their mistakes and weep over the deeds which have become the cause of their affliction.

They say: Alas! if only we had spent our wealth in the path of Allah, and not have acted miserly, we would not have to be dependent on you now. We now beg of you to send us some Sadqa".

In the same book it has been narrated from the Holy Prophet (S.A.W.S.) that he said that, "Whatever alms (Sadqa) is given on behalf of the deceased person, the blessed Angels adorn it on an illuminated tray (whose light spreads across the seven heavens) and take it to the head of the grave and say: Peace be on you. O inhabitant of the grave! This gift has been sent to you by your relatives. The deceased person takes the tray into his grave, as a result of which the entire grave gets illuminated. and the grave expands in length".

He then continued, "Those who favour their departed relatives by giving alms on their behalf, it's reward is as big as the mountain of Ohad in the sight of Allah, On the day of Qayamat. Allah will give the person shelter under His Throne (Arsh), when there will be no other shelter except this. Hence this sadqa proves useful for the living person as well as the dead one".

Allamah Majlisi narrates in "Zadul Ma'ad" says that do not forget your dead, for they have no power to perform good deeds, and they totally rely on their children, brothers, and relatives. They eagerly await the favours. Particularly pray for them in the Midnight Prayers (Namaze Shab), and after every Obligatory Prayers (Wajib Namaz). And never forget to pray for your parents more than anyone else whenever you visit the sacred places, and perform good deeds on their behalf. It is also narrated that there have been such children who were disowned by their parents during their lifetime, but were later forgiven because they performed good deeds on their behalf after their death. The best deed to be performed on behalf of one's parents or relatives, is to pay their debts (Huququn Naas), and to perform worship acts (Huququllah, Namaz, Roza etc.) on their behalf. One should also perform the Pilgrimage (Haj) for them which they left in their life-time.

It is related in a trustworthy tradition that Imam Ja'far-as-Sadiq (A.S.) used to recite two units (Rak'at) Namaz during the night for his children, and during the day for his parents. In each Rak'at after Surah-al-Hamd he recited once Surah-al-Qadr, and in the second Rak'at after Surah-al-Hamd once Surah-al-Kausar.

Imam Ja'far-as-Sadiq (A.S.) says, that sometimes it happens that a dead person faces trouble and difficulty, and suddenly Allah grants him peace and prosperity. It is said unto him: this is so because your such and such brother in faith has recited Namaz on your behalf. A person asked him, "Can two dead persons be included in the same Namaz"? Imam (A.S.) replied, "Yes, you can do so, for verily the dead man becomes happy when this prayer reaches him through you". He (A.S.) added, "Perform

Prayers (Namaz), Fasting (Roza), Pilgrimage (Haj), give alms (Sadqa), and do other good deeds on their behalf, for these enter his grave and is also written in his scrolls of deeds (Name' A'amaal)".

It is also narrated in another tradition from Imam Sadiq (A.S.) that he said that, "Perform good deeds for the deceased, for Allah doubles the reward, and this proves useful for them".

It is also narrated that when someone gives alms (Sadqa) on behalf of the dead man, Allah commands Jibra'eel to take seventy thousand Angels along with him and go to the grave of the person. Each one of the Angels carries with them a trafull of blessings from Allah, and they call out: O friend of Allah! Your such and such friend has sent this gift for you. His grave then becomes illuminated, and Allah grants him one thousand cities in Paradise, and weds him with one thousand Houries, and gifts him one thousand attires, and fulfills one thousand wishes of his".

Incident - 1

My respected teacher Allamah Husain Noori narrates in 'Darus Salaam', that Allamah Sayyed Ali b. Hasan al Husainee Isfahani told him that: When my father died in Isfahan, I was studying in the Theological School (Hawza) in Najaf. The pending works of my father which were to be fulfilled, were assigned to the care of my brothers, regarding which I was not aware. Seven months after my father's death my mother too died. She was brought to Najaf and buried there. One day I dreamt that I was seated in a room. Suddenly my father entered therein. I got up as a sign of respect and saluted him. He sat with me and listened carefully to my conversation. I was aware that he had died, and so I asked him as to how did he reach there when he had died in Isfaham. He replied, "After people buried me, I was shifted here in Najaf, and now this has become the place of my dwelling".

Then I asked him whether my deceased mother was with him. He replied in the negative, which made me shiver. He then replied that she too was in Najaf, but at a different place. I then concluded that my father was a Scholar (Aalim), and that a Scholar's status was more than an ordinary man.

Then I asked him about himself and he said that, "Formerly I was in deep trouble and faced many difficulties. But praise be to Allah, the trouble is now eased, and I am in peace". I was surprised and asked him the reason for it. He replied, "I owed some amount to Haji Reza, the son of Aqa Baba, but I died and hence was punished because of it". I woke up from my dream and thought over. I then wrote a letter to my brother who looked after the property of my father.

I wrote to him the whole incident, and requested him to find in the records of the book of laons (of my father) if any amount was due to Haji Reza. After some days my brother wrote back that he had searched in the creditor's register, but could not find any outstanding amount due to Haji Reza. I wrote back to him to go personally to the said person and ask him. After some days my brother wrote back that he visited Haji Reza. He said that he owed 18 tumans to our father, but had no witness for it except Allah. He said that after the demise of our father, he had asked my brother if his name was written in the creditor's register but he said no.

He thought to himself that if he claimed the amount he had no witness for it. He relied on our father that he would surely have written it in his register, but when his name was not found he thought that he must have to record it. When my brother tried to repay him the amount, he refused to accept the money and said that he had forgiven our father, and freed him from the loan which he had owed him.

Incident - 2

Allamah Husain Noori relates in 'Darus Salaam' from Haj Mulla Abul Hasan Mazandarani who says that: I had a friend named Mulla Ja'far b. Mohammad Husain Tabrisani who lived in a town named 'Teelak'. Once there broke out an extreme epidemic, and many people died because of it. People had appointed Mulla Ja'far as their trustee to distribute their loans if they died. But it so happened that after some time Mulla Ja'far himself fell prey to the epidemic, and the money was left undistributed. When I went to Karbala for the Pilgrimage (Ziarat) to the Shrine of Imam Husain (A.S.), one night I saw in a dream a man in whose neck was bound chains, from which fire was spurting out, and two men had held him. The tongue of the imprisoned man was hanging out from his mouth and lying on his chest. When he saw me, he came near and I recognized him to be my deceased friend Mulla Ja'far. I was shocked and asked him the reason for this punishment. When he tried to answer me, the two men pulled the chain and dragged him behind. This happened thrice, and I woke up from my sleep with a loud cry. Hearing my screams, my fellow-student Aalim who was sleeping besides me also got up. I narrated to him the whole dream. Coincidently it was the time of opening the gates of the Shrine of Imam Husain (A.S.). I told my companion that it would be better if we went to the Shrine of Imam Husain (A.S.) and offer salutations, and ask for Mulla Ja'far's forgiveness. It is possible that Allah may forgive him. We went and prayed for him. Now twenty years passed but I received no further news about him. I presumed that the punishment was being meted out to him because he did not make haste in passing on the loans of the deceased people to their creditors. By the grace of Allah, I got the opportunity to go for the Pilgrimage (Haj), and then I went to Madina. Suddenly I fell ill, and my state worsened to the etent that I could not even walk. I requested my companions to bathe and clothe me, and carry me on their shoulders to the Shrine of the Holy Prophet Mohammad (S.A.W.S.).

They thought that it was my last wish and carried me to the Shrine. When I entered therein, I became unconscious. My companions left me to their respective chores. When I regained consciousness they took me near the tomb and lay me there. I recited the 'Ziarat' (Salutations). Then they carried me behind the Shrine to the house of Hazrat Fatema (A.S.). When I was laid there, I requested Her to give me cure, and I also said, "O Sayyedah! We have heard that you hold Your son Husain (A.S.) very dear, and I am one of the care-takers of His Shrine, hence for His sake please request Allah Almighty to grant me health". Then I turned towards the grave of the Holy Prophet (S.A.W.S.) and asked wishes from him. Then I asked Him to forgive all my deceased friends taking each name till I reached the name of Mulla Ja'far. Suddenly I remembered the dream and started weeping.

I requested Allah to forgive him, because twenty years back I had seen him in a dream in a terrible state. With sincerity and solemnity I prayed for his forgiveness. Suddenly I felt my weakness to be eased. I got up, and without taking the help of others reached my place. Hazrat Fatema (A.S.) answered my Prayers and I was totally cured. We left Madina and went to the mountain of Ohad. We recited Ziarat of the Martyres of Ohad. There after twenty years I again saw my friend Mulla Ja'far ina dream. He was wearing a beautiful white dress, a turban was wound on his head, and he held a staff in his hand. He came towards me, saluted and said, "Verily a friend has to do the same as you have done for me. Previously I was in great trouble until you prayed for me. Allah relieved me from the punishment just before you came out of the Shrine. The Angels then bathed me in clean water.

The Holy Prophet (S.A.W.S.) gifted me this dress, and Hazrat Fatema (A.S.) presented me with this cloak. I am now in peace, and have come to offer you thanks for what you have done. I also give you the good news that you have been cured of your illness, and will soon return to your family who are fine". I awoke from my sleep and offered thanks to Allah.

Incident - 3

It is written in 'Darus Salaam' that Shaikh Haj Mulla Ali relates from his father Haj Mirza Khaleel Malharani, who says that:

I was in Karbala, while my mother lived in Tehran. One night my mother came to me in a dream and said, "O my son! I have died, and am being brought to you for burial in Karbala, and my nose has been broken". I awoke frightfully. After some days I received a letter from my brother stating the news of the demise of my mother. It was also written in it that her corpse was being sent to me at Karbala to be buried there.

The people from the caravan who brought the corpse told me that the bier was kept in a guest house.

I accepted the reality of the dream, but was confused regarding the statement my mother made that "my nose has been broken". I lifted the sheet from her face and saw that her nose was broken. I asked the people of the caravan regarding it.

They replied that when they brought my mother's corpse here, thekept it in a guest-house alongwith other corpses. Suddenly there ensued a quarell amoungst themselves, and in the collision the corpse fell down. Mybe that would have been the reason for it. I was grieved and took her corpse to the Shrine of Hazrat Abbas (A.S.) and placed it near the grave, and said, "O Abul Fazl! My mother was not serious about Prayers (Namaz) and Fasting (Roza), and sometimes neglected it. Now she lies here near you, so please ward off her difficulty. O my Master! I take responsibility to offer fifty years of the elapsed (Qaza) Namaz and Roza on her behalf".

Then I buried her but later forgot to fulfill as promised. After some days I dreamt that some people had gathered in front of my house. I came out and saw that my mother was bound to a tree, and was being lashed severely. I screamed and asked them the reason for this punishment.

They replied that they had been commanded by Hazrat Abbas (A.S.) to punish her until so and so amount is not paid on her behalf. I entered my house and brought the money and gave it to them.

Then I untied my mother, and took her inside my house. I got up from my dream and calculated the sum, and found it to be equal to the amount for the performance of fifty years of elapsed Namaz and Roza. I took the money and went to the great Aalim of our time Sayyed Ali, and requested him to do the necessary arrangement to offer the elapsed Namaz and Roza of fifty years on behalf of my mother. Ther author of the book Mirza Husain Noori says, that the above incident is stated here to demonstrate the severity of the punishment due to laziness in worship, and sanctity of the places of Pilgrimage (Ziyarat).

Incident - 4

Haj Shaikh Mulla Ali quotes from his father Haj Mirza Khaleel Malharani who says that: In Tehran there lived a person named Ali Talib who workes in a bath-house. He did not offer Prayers (Namaz) nor fasted (Siyam). One day he went to a mason and told him to construct a bath-house for him, and agreed to offer the payment.

The mason asked him as to where he got such a huge sum, to which he replied that it was none of his business. The mason did as ordered, and the bath-house was built which became famous by his name. Mulla Khaleel further says that:

Once when I was in Najaf, I dreamt that Ali talib was in Wadi-us-Salaam in Najaf. I was surprised and asked him as to how could a person like him who did never ever offered Prayers nor Fasted be in Wadi-us-Salaam in peace. Ali Talib replied that, "When I died, I was bound in chains and shackles, and was being taken to be punished, when I received news that Haj Mulla Mohammad Kirmanshahi, one of the great

Ulamas of Tehran, had favoured me by appointing so and so person to perform the Pilgrimage (Haj) on my behalf, so and so person do perform my elapsed Prayers

(Namaz) and Fasts (Siyam), and soand so person to pay the (Zakat) and atonement of rights (Radde Mazalim) on my behalf. He left no due pending on me, and thus I was freed of the punishment. May Allah have mercy on him". Mulla Khaleel Malharani says: I awoke from my sleep and was astonished. After some days a group of people came to visit Najaf from Tehran. I asked them about Ali Talib.

They said that he had died, and Mulla Mohammad Kirmanshahi had appointed so and so persons to pray, fast, perform Haj, and give Zakat and Radde Mazalim on his behalf. The names of all the persons mentioned by them were the same as told to me in the dream by Ali Talib. This incident is in accordance to the tradition which says that whatever good-deeds are performed on behalf of the dead person, surely benefits him. It is possible that sometimes a dead person faces troubles & difficulties, but such good deeds performed by others on his behalf, relieves him. It is also demonstrated through the above incident that any believer (mo'min) who dies in the east or in the west, his spirit (rooh) is taken to Wadi-us-Salaam. It is also narrated by Ma'soom (A.S.) that it is as if I see the group of dead people conversing with one another.

Incident - 5

Shaikh Sa'eed Qummi narrates in "Arba'eenat" from a trustworthy authority, who told him that Shaikh Bahauddin Ameli once went to visit a wise man who lived near a cemetary in Isfahan. The wise man told Shaikh Bahai: Some days back I witnessed an astonishing incident, which I would like to tell you. Some persons came here with a dead body, buried it and went away. Suddenly I smelt a fragrance the likeness of which I had never smelt before. I turned towards the left and right to see where it came from. I saw a handsome young man wearing splendid clothes going towards the newly made grave.

He went and sat near the grave. I was all the more surprised when I saw the young man disappear into the grave. After sometime I smelt a bad odour the likeness of which too I had never smelt before. I saw an ugly dog going towards the grave and disappear in it. My astonishment knew no bounds. I was wondering about what actually was happening, when I saw the young man coming out of the grave in a bad state. His whole body was bruised.

He started running away from the grave and I followed him. I stopped him and asked him the reason for running fearfully. The young man replied, "I am the dead man's good deeds, and was commanded to accompany him in his grave. Suddenly the dead man's evil deeds came in the form of a dog. I tried to keep him away from the dead man, but it bit me and wounded me all over.

He made a bad state of me and I could no longer remain in the grave. Hence I have come out leaving the dead man to the mercy of his evil deeds".

(The dead man's evil deeds were more stronger than his good ones). When Shaikh Bahai heard this incident, he told the wise man, "Verily the incident is true, because it is narrated that the deeds (good or bad) which a person performs in his life-time, are given a physical form".

Shaikh Sadooq in his book 'Amali' narrates that once Qays bin Asim Minqari came to the presence of the Holy Prophet (S.A.W.S.) accompanied by some people of Bani Tameem. He requested the Prophet to advice him. The Holy Prophet (S.A.W.S.) replied, "O Qays! When you die, a companion will also be buried along-with you, who will be alive while you will be dead.

If the companion would be blessed, you will get peace, and if he would be accursed, you will fall in anguish. Compel your companion to become good, because if you will be good, you will love him and respect him. While if you will be bad, you will hate him and neglect him. Verily this companion are your good deeds". Qays said, "O Prophet of Allah! I wish that this advise be framed in a beautiful couplet, so that it could become the reason for our honour".

The Prophet (S.A.W.S.) sent someone to fetch Hisan bin

Sabit, a poet. At that moment Salsal bin Walahmas was present there, and he compiled a couplet.

Shaikh Sadooq relates from Imam Ja'far-as-Sadiq (A.S.) who says that the Holy Prophet (S.A.W.S.) said, “Once Prophet Isa (A.S.) was passing from near a grave which was engulfed in the wrath of Allah. After one year when he again passed from near that same grave, he saw that the punishment had been lifted off.

He asked Allah the reason for such a change. Allah revealed to him: O Isa! The dead man has left behind him a virtuous son, who when he reached adolescence, rectified the mistakes done by his father.

He helped the orphans and sheltered them. Hence I have forgiven him because of his son's good deeds”.

CHAPTER XV

RESURRECTION

Regarding Qayamat Allah sa[illegible]n. It will [illegible] movements in the heavens and [illegible] will not come on you but of a sudden [illegible] (S.) Allamah Qutbuddin Rawandi relat[illegible] (A.S.) that once Prophet [illegible] when would Qayamat come [illegible] about Qayamat, he starts [illegible] fell down unconscious. When he reg[illegible] he said, "O Ibrahim! Verily you know [illegible]" and he recited the above Verse (A.S.[illegible]

Shaikh Ali bin Ibraheem [illegible] Sadiq (A.S.) as saying th[illegible] seated in the presence of the Holy [illegible] Suddenly he looked towards the sky and [illegible] of Jibrael. He asked the Prophet to give [illegible] Holy Prophet (S.A.W.S.) looked towards the [illegible] Jibrael had seen. He saw an Angel whose wings [illegible] from the east to the west as if covering it. He looked towards the Holy Prophet and said, "O Muhammad (S.A.W.S.)! I have come down with a order from Allah. Choose from among these two and take either Kingdom and Prophethood, or Allah's Slavery and Prophethood

CHAPTER -IV-

RESURRECTION (QAYAMAT)

Regarding Qayamat Allah says in the Qur'an, "It will be momentous in the heavens and the earth, It will not come on you but of a sudden". (Surah-al-A'araf : 187) Allamah Qutubuddin Rawandi relates from Imam Ja'far-as-Sadiq (A.S.) that once Prophet Isa (A.S.) asked H.Jibra'eel as to when would Qayamat come? As soon as Jibra'eel heard about Qayamat, he started trembling and fell down unconscious. When he regained consciousness he said, "O Ruhullah! Verily you know more about it than me", and he recited the above Verse (Ayah).

Shaikh Ali bin Ibraheem Qummi quotes Imam Ja'far-as-Sadiq (A.S.) as saying that once H.Jibra'eel was seated in the presence of the Holy Prophet (S.A.W.S.) Suddenly he looked towards the sky and turned pale because of terror. He asked the Prophet to give him refuge. The Holy Prophet (S.A.W.S.) looked towards the sky where Jibra'eel had seen. He saw an Angel whose wings spread from the east to the west as if covering it. He looked towards the Holy Prophet and said, "O Mohammad (S.A.W.S.)! I have come down with an order from Allah. Choose from among these two any one, either kingdom and Prophethood, or Allah's slavery and Prophethood".

The Holy Prophet turned towards Jibra'eel and saw that he had regained strength by then and asked for his advice. Jibra'eel told the Prophet to choose Allah's slavery and Prophethood. The Prophet told the Angel that he opted for Allah's slavery and Prophethood. Afeter getting the reply, the Angel placed his right leg on the first heaven, then lifted the second one and placed it on the second heaven. Likewise he started climbing the heavens until he reached the seventh heaven. He became smaller, the size equal to a bird. The Holy Prophet (S.A.W.S.) turned towards Jibra'eel and said, "I have never seen you so much frightened before, what is the reason for it"? Jibra'eel answered, "O Prophet! do you know who this Angel was?

He was Israfeel. From the day Allah created the heavens and the earth, Israfeel never came down to the earth. When I saw him coming down I assumed that he must have come down to announce the arrival of Qayamat. Hence the color of my face turned pale due to fright of Qayamat as you saw. But when I saw that he had come down to give you glad tidings, I was relieved and regained my consciousness".

It is related that there is no Angel in the heavens or the earth, skies or mountains, seas or deserts who do not fear fridays. Because they think that Qayamat may come on that very day. It is also narrated that whenever the Holy Prophet

(S.A.W.S.) would talk about Qayamat, there would be sternness in his voice, and his cheeks would turn red.

Shaikh Mufeed quotes in 'Al Irshad' that when the Holy Prophet (S.A.W.S.) returned to Madina from the expedition of Tabook, Amr bin Ma'dikarib came to visit him. The Prophet said to him, "Submit to Islam Amr, then Allah will protecet you from the greatest terror". "What is the greatest terror"? he asked, "for I fear nothing". It is said that Amr was a very brave and strong man. His bravery can be proven by the fact that he had conquered many areas. His sword was famous by the name of 'Shamsheere Samsaam'. One stroke of his sword would cut asunder the neck of a camel. During the caliphate of Umar ibne Khattab, Umar told Amr to gift him his sword. Amr gave it to him. Umar hit it hard but it had no effect.

He threw it in a rage saying that it was no good. To which Amr replied, "O King! You asked for my sword, not my hands". Umar became furious at this reply and ordered him to be e. When Amr told the Holy Prophet (S.A.W.S.) that I fear nothing, the Prophet said, "Amr, it is not as you think and suppose. Indeed there will be one great shout among the people. Not one person will remain who does not attend, nor a living person who does not die, except as Allah wishes.

Then there will be another great shout among them, and those who are dead will assemble and all get into ranks. The heavens will split open and the earth will be crushed. The mountains will be cut asunder and fire will hurl them like sparks. No one who has a soul will remain, except his heart be stripped bare while he mentions his sins and is occupied with his soul, except as Allah wishes. Then, where will you be, Amr at this"? "Indeed I am hearing of a terrible event", said Amr. Then he believed in Allah and His Apostle. People from his tribe also accepted Islam and returned back.

Verily Qayamat is full of fright and terror, so much so that even the dead tremble in their graves. It is narrated through many great personalities, that when the dead men where raised back to life by them, they saw that their hair had turned grey. They asked them the reason. To which they replied that, "When we were told to arise, we thought that Qayamat had come, and our hair turned grey due to it's fright".

Those A'mal which eases the trouble of Qayamat.

I state hereunder ten such A'amals which eases the troubles and difficulties of Qayamat:

(1) It is related that a person who recites Surah-al-Yusuf daily during the day or night, will arise on the day of Qayamat with the likeness of the beauty of Prophet Yusuf

(A.S.), and will be saved from the fear of Qayamat. Imam Mohammad-al-Baqir (A.S.) says that a person who recites Surah-ad-Dukhan in Nafela Prayers or obligatory (Wajib) Namaz, will remain safe from the fear of Qayamat. Imam Ja'far-as-Sadiq (A.S.) says that a person who recites Surah-al-Ahqaf on the day or night on friday, will be safe from all fears of this world as well as the hereafter. In another tradition Imam Ja'far-as-Sadiq (A.S.) says that a person who recites Surah-al-Asr in Supererogatory (Nafela) Prayers, will arise in delight on the day of Qayamat. His face will be glowing, and his eyes shining, and he will enter Paradise in this cheerful state.

(2) Shaikh Kulaini narrates from Imam Ja'far-as-Sadiq (A.S.) who says that the Holy Prophet Mohammad (S.A.W.S.) said, that whoever respects a man with a white beard, Allah will grant him refuge from the fear of the day of Qayamat.

(3) The Holy Prophet (S.A.W.S.) says, that whoever dies while going to Mecca or returning from there, will be saved by Allah from the fear of the day of Qayamat. Shaikh Sadooq quotes the Holy Prophet (S.A.W.S.) as saying that whoever dies in the courtyard of the Ka'bah or Masjide Nabawi (in Medina), will arise in a manner that he will be free from all terror and fear.

(4) Shaikh Sadooq quotes Imam Sadiq (A.S.) as saying

that whoever is buried in the courtyard of the Ka'bah, will be saved from the fright of Qayamat.

(5) Shaikh Sadooq narrates from the Holy Prophet (S.A.W.S.) that He said, if a person guards himself from sins or the lustful passions (of his self), only for the sake and fear of Allah, Allah will make the fire of hell forbidden upon him and keep him away from the fear of Qayamat.

(6) The Holy Prophet (S.A.W.S.) says that Allah will grant refuge from the fear of Qayamat the man who keeps away from the passions of his self.

(7) Shaikh Ali bin Ibraheem Qummi narrates from Imam Mohammad-al-Baqir (A.S.) who said that whoever suppresses his anger even after having power (to retaliate), Allah will fill his heart with faith (Eeman), and save him from the terror of Qayamat.

(8) One of the reasons for a person to be free from the fear of Qayamat is the Love (Walayah) of Ali (A.S.). The verdict of the Qur'an regarding it is that it is the best deed. As said in the Holy Qur'an: "Surely as for those for whom the good (Husna) has already gone forth from Us, they shall be kept far off from it. They will not hear it's faintest sound, and they shall abide in that which their souls long for. The great fearful event shall not grieve them, and the Angels shall meet them". (Surah-al-Ambiyah: 101-3) The Holy Prophet Mohammad (S.A.W.S.) said, "O Ali ! You

and Your Shi'ahs will remain under the protection on the day of Qayamat, and the (above mentioned) verse (Ayah) bears witness to it". The word 'Husna' used in the above verse (Ayah) means Love (Walayah) of Ali (A.S.) and his Progeny (Ahlulbait). As the Holy Qur'an promises, "whoever brings good, he shall have better than it, and they shall be secure from terror on that day". (Surah-an-Naml : 89) It is quoted in many books of exegesis (Tafseer) of Qur'an viz. Kashaf, Sa'labi, Kabeer etc. that whoever shall arise with the 'Goodness' (Husna) will be secured on the day of Qayamat, and 'Husna' here means Ali (A.S.). Whoever dies bearing love of Ahlulbait (A.S.) will become pure after repentence, and when he shall arise on the day of Qayamat, a cloud will give shelter on his head, and he will remain safe from the terror of Qayamat and enter Paradise in this manner.

(9) Shaikh Sadooq quotes Imam Ja'far-as-Sadiq (A.S.) as saying that if a person helps a believer brother (mo'min), and free him from anxiety, and fulfills his desires, Allah will offer him seventy two types ofavours (ne'mat). One of them is that He will increase his sustenance (Rizq) in this world, and seventy one are that He will guard him against the terrors and hardships of Qayamat.

Many traditions (Ahadees) have been narrated in praise of fulfilling a believer brother's wishes. Imam Mohammad-al-Baqir (A.S.) says that, “If a mo'min goes to fulfill the desires of his brother believer, Allah orders the angels to give shade of seventy thousand veils over his head, and before he steps out (to go for help) Allah writes down many virtues in his deed-sheet”. Imam Ja'far-as-Sadiq (A.S.) says that, “Fulfilling a brother believer's wishes is greater than the performance of Haj, Haj, Haj (and repeated it ten times. It means that it is greater than the performance of ten Haj).

It is also narrated that in the Bani Israil there was a pious worshipper who had taken upon himself the obligation to fulfill the wishes of others. Shaikh Shazan bin Jabrail quotes from the Holy Prophet (S.A.W.S.) that on the door of the second heaven he saw the following written:

There is no God but Allah, Mohammad (S.A.W.S.) is His Apostle, Ali (A.S.) is His friend. Verily everything has got a dress, and the dress of the Holy Prophet on the day of Qayamat will be the following four qualities: (1) To fondle with affection the head of an orphan (yateem), (2) To show kindness towards widows, (3) To go to fulfill the wishes of a believer brother, and (4) to take care of the poor and the needy.

Many Ulamas and great men strived to help the believer brothers, and many incidents have been narrated which need not be quoted here for brevity's sake.

(10) Shaikh Kulaini narrates from Imam Ali-ar-Reza

(A.S.) that whoever goes to the grave of a believer brother, places his hand on it and recites Surah-al-Qadr seven times, Allah will keep him away from the troubles of Qayamat. In another tradition it is narrated that while reciting Surah-al-Qadr on the grave, one should turn towards the Qibla and dig one's fingers in the mud (of the grave).

I have seen in the "Majmu'ah" of Shaheede Saani that when he went to the grave of his teacher Fakhrul Muhaqqeqeen, he said that the buried person (Fakhrul Muhaqqeqeen) related from his father (Allamah Hilli) who related from Imam Ali-ar-Reza (A.S.) who said that whoever goes to the grave of his brother believer and after reciting Surah-al-Qadr recites the following du'a, both the dead person as well as the person reciting it will be safe from the fear of Qavamat.

اللهم جاف الارض عن جنوبهم وصاعد اليك ارواحهم وزدهم منك رضواناً واسكن اليهم من رحمتك ما تصل به وحدتهم وتؤنس وحشتهم انك على كل شيء قدير .

The Trumpet of Israfeel (Soore Israfeel).

When Almighty Allah will intend to bring forth Qayamat, He will order Israfeel to blow the trumpet (Soor). The trumpet is large and illuminated, and has one mouth piece and two tubes, one pointing towards the earth and other towards the sky. Israfeel will go to the Baitul Muqaddas (in Je) and while facing the Qibla will blow the trumpet. When the voice will come out from that side which is towards the earth all living beings on it shall die, and when the voice will come out from that side which is towards the sky all living being in it shall also die. Then Allah will say to Israfeel "Die" and he too shall die. Allah has described the end of the world in many verses (Ayah) of the Qur'an.

"When the great event comes to pass, there is no belying its coming to pass- Abasing (one party), exalting (the other). When the earth shall be shaking with a (severe) shaking. And the mountains shall be made to crumble with (an awful) crumbling, so that they shall be scattered dust". (Surah-al-Waqe'ah : 1-6)

"On the day when the earth shall be changed into a different earth, and the Heavens (as well), and they shall come forth before Allah, the One, the Supreme". (Surah-al-Ibraheem : 48)

"When the Heavens becomes cleft asunder, And when the stars become dispersed, And when the seas are made to flow forth, And when the graves are laid open, Every soul shall know what it has sent before and held back". (Surah-al-Infitar : 1-5)

"When the sun is covered, And when the stars darken, And when the mountains are made to pass away". (Surah-at-Takwir : 1-3)

"So when the sight becomes dazed, And the moon becomes dark, And the sun and the moon are brought together". (Surah-al-Qiyamah: 7-8)

"It will not come on you but of a sudden". (Surah-al-A'araf : 187)

People will be engrossed in their different activities, some will be feeding the cattle, some busy in the factories, some weighing things, while some will be absorbed in sins. But when the trumpet will be blown, they all shall die as they are.

"So they shall not be able to make a bequest, nor shall they return to their families". (Surah-al-Yaseen: 50)

Then the angry voice of Allah will be heard "Where are those men who walked arrogantly over the earth, where are the kings and the emperors who prided upon their empires, where are the people who claimed to be Gods, where are your so called kingdoms. Whose Kingdom is it today"? No one will have the courage to answer. Then He Himself will say "Verily Allah's, the Dominant (Qahhar), the Compelling (Jabbar)". (Ehsanul Fawaed)

Resurrection (Qayamat).

The entire universe will remain destroyed till Allah wishes. Someone asked Ma'soom (A.S.) regarding this time gap. Ma'soom (A.S.) replied that, "It will remain like that for forty years". In another tradition it is stated that "It will remain like this for four hundred years". Therefater it will rain consequently for forty days and all physical matter will gather together and collect. Israfeel will be the first one to come to life again. Allah will then command him to blow the trumpet again, he shall do so and all dead will arise. A voice will then come "O souls driven forth from the bodies! and the scattered flesh! and the rotten bones! and the dispersed hairs, come and join together, come forth to account (for your deeds)".

The earth will be commanded by Allah to vomit all that lies buried in it. "And the earth brings forth her burdens". (Surah-az-Zilzal: 2)

All the matter buried in the earth will come out and join. And the people will arise and stand together. But each one will have a distinct state and different voices. The virtuous will be uttering Allah's praises "Praise be to Allah who has fulfilled what He promised". While the sinners will be lamenting while coming out of their graves "O woe to us! who has raised us up from our sleeping place". (Surah-al-Yaseen : 52)

It is related in a tradition that one foot will be on the earth while the other in the grave, and they will be standing in wonder so much so that thirty thousand years will pass away. This will be the first part of the punishments of Qayamat.

The believers will say: O Lord! Hasten us to our eternal abode, so that we may delight in the blessings of Paradise. While the unbelievers will say: O Lord! Let us remain here, for your wrath is less here (as compared to the hereafter). (Ma'ad)

CHAPTER -V-

COMING OUT OF THE GRAVE

The time when people will come out of their graves is very horrifying. Allah says in the Qur'an "Therefore leave them alone to go on with the false discourses and to sport, until they come face to face with that day of theirs with which they are threatened. The day on which they shall come forth from their graves in haste, as if they were hastening on to a goal, Their eyes cast down, disgrace shall overtake them, that is the day which they were threatened with". (Surah-al-Ma'arij : 42-44)

Abdullah ibne Mas'ood says, that once he was in the presence of the Commander of the faithful Ali (A.S.) when He (A.S.) said, "For every man there are fifty haulting stations in Qayamat, and each station will be equal to the span of a thousand years. Here the first haulting place is when coming out of the grave, where every man will have to wait bare feet and naked. He will have to bear the agony of hunger and thirst. But the person who believes in the Unity (Tawheed) of Allah, Proclamation (Be'asat) of the Holy Prophet (S.A.W.S.), Accounting (Hisaab) and Resurrection (Qayamat), and bears testimony to the Prophethood (Nubuwwat) of Prophet Mohammad (S.A.W.S.), and follows the instructions which have been ordained unto him, will be safe from this agony (of hunger & thirst)".

The Commander of the faithful (Amirul Mo'meneen) Ali (A.S.) says in the 'Nahjul Balagha': That day would be such that Allah would collect on it the anteriors and the posteriers, to stand in obedience for giving accounts, and for reward or recompence of deeds. Sweat would flow upto their mouths like reins while the earth would be trembling beneath them. In the best condition among them would be he who has found a resting place for both his feet and an open place for his breath. (Sermon 101)

Shaikh Kulaini narrates from Imam Jafar-as-Sadiq (A.S.) who said that, "On the day of Qayamat people will be standing in the presence of the Almighty like an arrow stretched on the string of the bow". Just as when we place an arrow on the bow and stretch it, no place remains, in the same way on the day of Qayamat people will be standing besides each other, and there will be no place left to move about for lack of space. The accursed will be recognised by their faces.

It is appropriate to quote here the various states in which people will arise out of their graves.

(1) Shaikh Sadooq quotes from Abdullah ibne Abbas who says that he heard the Holy Prophet (S.A.W.S.) as saying, that the one who doubts the greatness and high

honour of Ali (A.S.), will arise from his grave in a manner that in his neck will be bound a collar with three hundred thorns in it, and on each thorn satan will be seated who will be spitting on his face with rage.

(2) Shaikh Kulaini narrates from Imam Mohammad-al-Baqir (A.S.) who said that on the day of Qayamat a group of people will be ordered to come out of their graves in a manner that their hands will be bound with their necks such firmly that they would not be able to move even an inch. And for each of them an Angel will be assigned who will be threatening and ridiculing them, and will proclaim "These are the people who wre given immense wealth by Allah, but they acted miserly and refused to spend in the way of Allah".

(3) Shaikh Sadooq narrates a lenghty tradition from the Holy Prophet (S.A.W.S.) in which he said that, "A person who backbites (ghibat) and thus creates mischief and dissension among two people, Allah will fill his grave with fire, which will keep burning him till the day of Qayamat. And as soon as he comes out of his grave (on the day of Qayamat), Allah will senhd a huge python who will keep biting his flesh, and he will ultimately be thrown in hell".

(4) The Holy Prophet (S.A.W.S.) says that a person who looks. at non-intimate (na-mahram) woem nwith lust, Allah will make him come out of his grave in a manner that he

will be bound in chains of fire. After being brought in this accursed state in front of all the people, Allah will command him to be thrown into the blazing fire of hell.

(5) Prophet Mohammad (S.A.W.S.) says that on the day Qayamat drunkards will come out of their graves with a blackened face. Their eyes will be sunken into their skulls, faces shrunk, and puss will be oozing out of them. Their tongues will have been pulled out from their necks. In an authritative narrative in 'Ilmul Yaqeen' it is narrated by Mohsin Fayz Kashani that on the day of Qayamat drunkards will be made to come out of their graves in a manner that a goblet of wine will be hung in their necks, and will be holding a glass in their hands. An obnoxious smell worse than a corpse will be coming out of their bodies, and all those passing by will be ridiculing them and invoking Allah's curse upon them.

(6) Shaikh Sadooq relates from the Holy Prophet (S.A.W.S.) who said, that on the day of Qayamat the person with two tongues will arise in a manner that he will have two tongues in his mouth, one will have been pulled from behind his neck and the other from the front. Fire will be coming out of the, which will be burning his entire body. It will then be proclaimed that this is the person who spoke with two tongues in the world. (The person referred to here is the one who confronted people in the world with

two faces and spoke with two tongues).

(7) It is related that the person who consumes interest will arise on the day of Qayamat in a manner that he will be having a large belly, which will be lying on the ground. He will try to bend and pick it up, but will not be able to do so. Because of this state of his, people will recognise that he is an interest-eater.

(8) It is narrated in "Anwaare No'maniyah" from the Holy Prophet (S.A.W.S.) that He said, that the Almighty Allah shall collect the one who beats the tambour (a brass drum) with a tarnished face on the day of Qayamat. And in his hand will be a tambour of fire which he will be hitting on his own head. Seventy thousand Angels shall beat him in the head and face with their clubs of fire. And the musicians & singers, and those who beat the drum shall arise blind & deaf on that day.

"The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet". (Surah-ar-Rahman 41) (Ma'ad)

Those A'mal which are useful for the people in Qayamat.

(1) It is related in a tradition, that for a person who attends a funeral and walks alongwith the bier, Allah appoints Angels to accompany him in his grave till Qayamat.

(2) Shaikh Sadooq quotes Imam Ja'far-as-Sadiq (A.S.) as saying that a person who relieves the troubles and helps a believer brother, Allah will keep him safe from the troubles of the hereafter, and he will arise contented and happy from his grave.

(3) Shaikh Kulaini and Shaikh Sadooq quote in a lenghty tradition from Sadeer Sayrnee that Imam Ja'far-as-Sadiq (A.S.) said that for all the believers who arise from their graves on the day of Qayamat, Allah will appoint a corporeal body (Jisme Misali) who will be walking in front of him. Whenever the believer feels pain or is grieved, it will pacify him and give glad tidings that Allah has forgiven him and blessed him, and it will continue doing so till they reach the place for accounting. Allah will take his account leniently and will order him to enter Paradise. The (corporeal) body will still be walking in front of him. The believer will tell the body, "My Allah bless you, you removed me from my grave and gave me glad tidings about Allah's forgiveness and mercy. You are indeed a sincere friend, for verily I have now witnessed Allah's blessings & mercy (as you said). Now tell me who you are"? And it will reply, "I am that very happiness which you presented to your brother in faith in the world. Hence Allah appointed me to accompany you in this difficult journey and give you glad tidings".

(4) Shaikh Kulaini quotes Imam Ja'far-as-Sadiq (A.S.) as saying, that if a person gives clothes to his believer brother in the summer or the winter, it becomes incumbent upon Allah to clothe him with the heavenly attires, and to ward off difficulty during death and in the grave. When he will come out of his grave on the day of Qayamat, the Angels will come to greet him and give glad tidings of Allah's mercy.

Allah says in the Qur'an: “The great fearful event shall not grieve them, and the Angels shall meet them: This is your day which you were promised”. (Surah-al-Ambiya : 103)

(5) Sayyed ibne Tawoos writes in ‘Iqbal’ that the Holy Prophet (S.A.W.S.) said, that the person who recites the following supplication (du'a) one thousand times in the month of Sha'ban, Allah will write in his account one thousand years of worship, and will forgive his sins of one thousand years. And on the day of Qayamat when he will arise from his grave, his face will be shining like a full moon, and his name will be written among the truthful ones (Siddiqeen):

لا إله إلاّ الله وَلا نَعْبُدُ إلاّ إيّاهُ مُخلِصينَ لَهُ الدّينَ ولَوْ كَرِهَ المُشْرِكون

(6) To recite Dua'e Jawshane Kabeer in the first part of the month of Ramazan is also beneficial.

(7) Piety and Virtue are the apparels of the believer. And on the day of Qayamat the pious and virtuous believers will come in their clothings. These are the people for whom Allah promises that they shall not arise naked.

Facts regarding Resurrection (Qayamat).

Shaikh Tabarsi in "Majma'ul Bayan" quotes from Bara' bin Azib who said, that one day Ma'az bin Jabal was seated in the presence of the Holy prophet (S.A.W.S.) in the house of Abu Ayyub Ansari. Ma'az asked the Holy Prophet regarding the eighteenth verse (Ayah) of Surah-an-Naba' : "The day on which the trumpet shall be blown so you shall come forth in hosts." The Holy Prophet (S.A.W.S.) replied, "O Ma'az! You have asked me a very horrifying question". Then he started weeping and said, "Some people from my Ummah will arise from their graves in then different states: Some will have the face of monkeys, while some pigs. Some will be walking upside down on their heads. Some of them will be blind and will not be able to walk. Some will be deaf & dumb and will not understand anything. Some will be in a state that their tongues will be hanging out of their mouths, filthy water will be coming out of their mouths which they will be licking with their tongues. Some people will arise with amputated hands and feet. Some will be hanging from the branches of trees made of fire. Some will be more rotten than a corpse and emitting a repugnant odour. And some will be wearing long garments of tar which will have been stuck to their skins and flesh. Those having the face of pigs will be the ones who ate unlawful (haram) property eg. Bribe etc. Those walking upside down on their heads and the blind ones will be the unjust and oppressive rulers. The deaf & dumb will be the ones who prided upon their knowledge (Ilm) and worship (Ibadah). The ones licking their tongues will be the Scholars (Ulama) and Judges (Qazis), who did not practise what they preached. The ones with amputated hands & feet will be the ones who troubled their neighbours in the world and oppressed them. The ones hanging from the tree branches will be the ones who backbited alongwith the kings and rulers (to please them), and instigated them by creating mischief. The ones emitting a repugnant odour will be the ones who acted according to their lusts and passions, and did not give Allah's Rights.

The ones wearing garments of tar will be the haughty and arrogant people".

Muhaddise Kashani writes in 'Aynul Yaqeen' that on the day of Qayamat some people will arise in the manner that their faces will be even worse than monkeys and pigs.

The Holy Prophet (S.A.W.S.) once said that "On the day of Qayamat, people will arise in three different conditions.

Some will be riding an animal, some will be walking on foot, while some will be walking on their faces". The narrator (rawi) asked him as to how could they walk on their faces, to which the Prophet replied, "The Almighty who taught them to walk on their feet certainly has the power to make them walk on their faces".

That day will be equal to 50000 years.

"(that) day the measure of which is fifty thousand years" (Surah-al-Ma'arij : 4).

It is written in the third volume of 'Biharul Anwaar' that Ma'soom (A.S.) has said that Qayamat has fifty haulting stations, and each station is equal to a thousand years. The evil doers will have to wait for a thousand years in each station". The calculation of years is according to the time of this world, but there will not be any sun or moon (for days and nights). Man will be able to see all those things which he could not see in the world at night. And all the deeds which men committed concealing from one another will be made apparent in front of all. In another place Allah says: "And what they never thought of shall become plain to them from Allah". (Surah-az-Zumar: 47) This world is a dark world, people are not aware of what is hidden in other's minds, in fact he is not aware of himself. But Qayamat is a day of righteousness.

The sun of reality will shine there for a thousand years, and we will realize as to what we ourselves were, and what our companions were.

The first station here is of astonishment. As related earlier that man will stand at the mouth of his grave in astonishment for years. At this moment except humming no other voice will reach his ears.

"And the voices shall be low before the Beneficent God so that you shall not hear aught but a soft sund". (Surah-at-Taha : 108)

And they will try to call another, but their hearts will come to their throats because of fear.

"When hearts shall rise up to the throats, grieving inwardly". (Surah-al-Mo'min: 18).

Then the second station will be of companionship where people will inquire about the state of one another.

"And some of them shall advance towards others questioning each other". (Surah-at-Toor : 25)

In this way people will cross one station and another. They will be scattered like moths.

"The day on which men shall be as scattered moths". (Surah-al-Qare'ah : 4) And will flee from their own parents, brothers and children.

"They day on which a man shall fly from his brother, and his mother and his father, and his spouse and his son". (Surah-al-Abasa : 34-36)

It will be a day when people will have no escape because they will be surrounded by the Angels from all sides.

"O assembly of the jinn and men! If you are able to pass through the regions of the heavens and the earth, then pass through" (Surah-ar-Rahman: 33).

"Man shall say on that day: Whither to fly to". (Surah-al-Qiyamah : 10) No way, none will be able to run away.

"By no means, there shall be no place of refuge. With your Lord alone shall on that day be the place of rest" (Surah-al-Qiyamah : 11,12)

There is no other way except to stand in front of the Almighty. Then they will reach the station of questioning. Everyone will ask their friends and relatives to give them some of their good deeds. A father will try to put an obligation on his son by saying that, "In the world I bore troubles to get comforts for you. I remained hungry but fed you, now atleast give me one of your good deeds in turn". The son will reply, "O father! At this moment I am more helpless than you are". No one will pay any heed to anyone's requests. (Ma'ad)

CHAPTER -VI-

SCROLLS OF DEEDS (NAME A'AMAL)

Allah says in the Qur'an: "And when the books (of deeds) are spread". (Surah-at-Takweer : 10). It is one of the important stages of the hereafter and belief in it is incumbent. It is stated in the Qur'an : "And most surely there are keepers over you, Kiraman katebeen, they know what you do". (Surah-al-Infitar: 10-12). In another place the two Angels are also referred to as Raqeeb and 'Ateeb'. Whatever a man does, or sees, or even intends doing, is noticed and written down by these two Angels. Someone asked Imam (A.S.) as to how could 'Kiraman-Katebeen' know of the intentions (niyyah) of people (to perform good or bad deeds), so as to record them.

The Imam (A.S.) replied that, "When a person intends doing a good deed, sweet fragrance emits from his mouth. The Angels smell this fragrance and come to know. Whereas when a person intends doing an evil deed, a foul odour emits from his mouth, and the Angels become aware". If a person intends doing a good deed, one good deed is written down in his scrolls, and if he performs that intended deed, ten good deeds are written down. Whereas if a person intends doing an evil deed, the same is not written down in his scrolls till he actually performs it. As written in the Qur'an: “Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.” (Surah-al-An'aam : 161).

It is one of the countless mercies of Allah that when a person commits a sin, ‘Ateed’ tries to enter it in his scrolls, but ‘Raqeeb’ tells him to wait lest the person may feel ashamed and apologize for his act.

He does not record the deed for five or seven hours. And if within that period the person does not repent, Ateed says: “Verily he is shameless”, and then records one evil deed in his scrolls.

It is stated in traditions (Ahadees) that every man has two scrolls of deeds, first in which are recorded all good and virtuous deeds, and second in which are recorded all good and virtuous deeds, and second in which are recorded all bad and evil ones. All the acts of men are written in it, even to the extent that the air which he blows out of his mouth to lit a fire is also recorded.

“And everything they have done is in the writings, And verything small and bigis written down”. (Surah-al-Qamar : 52,53)

Shaikh Sadooq relates in “E'eteqadatul Imamiyah”, that once the Commander of the faithful Ali (A.S.) passed by some youths who were busy in vain and useless gossip, and wre laughing. He (A.S.) said, "Why do you blacken your scrolls (of deeds) with such vain talks"?

They said, "O Master! are these also recorded"? Imam Ali (a.s.) replied, "Yes, and even the breath that you exhale. The reward of removing a thorn or a stone or a skin from the path of other people are also recorded. These small deeds too do not go wasted". (Ma'ad)

"Come and read my Scrolls".

"Then as for him who is given his book in his right hand, he will say: Lo! read my book, Surely I knew that I shall meet my account. So he shall be in a life of pleasure, in a lofty position". (Surah-al-Haqqah : 19-22). A child who secures first rank in his school is so excited and happy, that he calls out to his friends "Come and see my result, that I have passed in the first rank". In the same manner, on the day of Qayamat, a believer (mo'min) will be given his scrolls in his right hand, and he will call out in excitement: "Lo! come and read my book. My Prayers (Namaz), Fasts (Siyam), and other deeds are accepted by Allah. Come and have a look at them. Surely I knew that I shall meet my account. In the world I was always worried about what would be the outcome of my deeds on the day of Qayamat. Today my accounting is over". So he shall be in a life of pleasure. Verily the person will be fortunate, and will remain in eternal bliss in Paradise. While the unfortunate child who has failed in his exams, passes through the narrow lanes hiding from people's sight with his had bowed down in shame. Sometimes he wishes that he had died, and sometimes pacifies himself. This will be the state of the evil-doers on that day. "And as for him who is given his book in his left hand he shall say: O would that my book had never been given to me, And I had not known what my account was, O would that it had made an end (of me), My wealth has awailed me nothing". (Surah-al-Haqqah: 25-28)

"And as for him who is given his book behind his back, he shall call for perdition, and enter into burning fire". (Surah-al-Inshiqaq : 10-12)

The (sinner) person will be given his scrolls from behind, in a manner that his right hand will be tied with his neck, and his left hand will be stretched behind. The scrolls will then be given in his left hand and it will be said unto him "Read your scrols". He will say, "How can I see what's behind so as to read". Then his neck will be twisted around. In some narratives it is stated that his neck will be turned around pulling him by the beard. And it will be said unto him, "Read your book, your own self is sufficient as a reckoner against you this day". (Surah-al-Bani Israeel : 14)

He will read his scrolls of deeds and cry out "Sabbora" (perdition)

"Woe to us! What a book is this! It does nto omti a small one nor a great one, but members them (all), and what they had done they shall find present (there), and your Lord does not deal unjustly with anyone". (Surah-al-Kahf : 49) (Ma'ad).

Refusal to accept the Scrolls.

It is narrated that many people at that time will refuse to accept what is written in the scrolls, and will say, "O Allah! the deeds and actions written in these scrolls are surely not our's"

Imam Ja'far-as-Sadiq (A.S.) says, that at that time Allah will bring forth the Angels (who write the scrolls) to testify. They will say, "O Allah! Verily these are Your own Angels and will testify in Your favour, while the reality is that we have not committed these acts", and they will swear upon it.

As said in the Qu'ran: "On the day that Allah will raise them up all, then they will swear to Him as they swear to you". (Surah-al-Mujadilah: 18)

And when their shamelessness reaches this stage, Allah will set a seal on their tongues, and their bodily parts will scream and testify against them. "On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.

(Surah-al-Yaseen : 65).

In another place it is stated: "And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups. Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did". (Surah-al-HaMeem Sajda : 19-20).

"And they shall say to their bodily components, "Why have you borne witness against us"? They shall reply, "Allah who makes everything speak has given us speech". (Surah-al-HaMeem Sajda : 21). At that time they will be rendered speechless.

"Say, then Allah's is the conclusive argument". (Surah-al-An'am: 150) Their refusal (to accept their faults) at that time, will be the proof of their ignorance. For if they accept their faults, surely Allah would shower His mercy upon them and forgive.

It is narrated in "Anware No'maniyah", that when a person's deeds will be weighed, and his bad deeds will be more than his good ones, Allah will command His Angels to throw him into hell fire. When the Angels will be taking him, he will turn around and see. Allah will ask him, "Why do you look behind"? He will reply, "O my Lord! I had never expected that you would throw me to the flames." Allah will say, "O my Angels! I swear by my Honour and

Grandeur, verily he in his life-time never ever thought of what he now says. But now when he claims to have thought so (of my mercy), I permit him to enter Paradise".

Shaikh Ayyashi narrates from Imam Ja'far-as-Sadiq (A.S.) that He said, that on the day of Qayamat every person will be given his scrolls (of deeds) and will be told to read it. At that time Allah will recollect the person's strength of sight, speech and movement, and he will say, "O regrets! What has happened to my scrolls, for there is no big or small sin of mine which is not recorded in it". Shaikh Ibne Quwailah narrates from Imam Ja'far-as-Sadiq (A.S.) that He said, that whoever in the month of Ramazan goes for the Pilgrimage (Ziyarat) to the Shrine of Imam Husain (A.S.) or dies on the way while going there, then on the day of Qayamat there will be no accounting and reckoning for him, and he shall enter Paradise without fear or anxiety. Allamah Majlisi narrates from Imam Ali-ar-Reza (A.S.) in 'Tohfatus Saemeen' that He said, "Whoever comes to visit my grave from far and near, on the day of Qayamat We shall save him from three calamities: (1) We shall give him refuge from the terrors of Qayamat, when the scrolls of good doers will be given in their right hands, and evil ones in their left hands, (2) He will be safe from the punishment at the Bridge (Pool) of Serat, (3) During weighing of scales We will remain help him".

It is written in 'Haqqul Yaqeen' that Husain bin Sa'eed in 'Kitabuz Zohd' narrates from Imam Ja'far-as-Sadiq (A.S.) that He said, that when Allah will wish to take account of a believer (mo'min), He will give his scrolls (of deeds) in his right hand. And Allah Himself will take his accounting so that no one else may come to know about his affairs. Allah will then ask him, "O My valuable slave! Have you committed such and such acts also"? The believer will answer (in repentence), "Yes my Lord, I have committed them". Then Allah will say, "I have forgiven your sins and have replaced them with good deeds". People will look at him with awe in Paradise and exclaim : Glory be to Allah! Verily this person is free from all sins.

A narrator (rawi) asked Imam (A.S.) regarding Allah's words : "Then as to him who is given his book in his right hand, he shall be reckoned with by an easy reckoning, and shall go back to his people joyfully" (Surah-al-Inshiqaq : 7-9), as to who are the relatives of the believer in Paradise. Imam (A.S.) replied, "His relatives will be the same as in this world, provided they be believers".

And when Allah will take account of the evil-doers, He shall do it in the open and in front of all those present in Qayamat. And Allah will end all correspondence with him, and give his scrolls in his left hand from behind. The person will cry out: O what a catastrophe! And he will falhead-long into hell. He will be the one who led a luxurious and careless life with his family in the world, and disbelieved in the hereafter. It is also a fact that in Qayamat Allah will tie the hands of the hypocrites (munafeqeen) and disbelievers behind their necks. And in the supplication (du'a) to be recited during Wuzu, these two punishments are described:

اللّهُمَّ أعْطِني كَتابِي بَيَميني والخُلْدَ في الجِنان بَيَساري وَحاسِـــبْني
حَساباً يَسيراً اللّهُمَّ لا تُعطِني كَتابِي بشِمالي وَلا مِنْ ورائي ظَـــهْري
وَلا تَجْعَلها مَغْلُولَةً الى عُنُقي وَأعُوذُ بَكَ مَنْ مُقطَعات النّيرانِ.

Here I quote the narration of Sayyed Ibne Tawoos : When the month of Ramazan would commence, Imam Ali Zainul Abedeen (A.S.) would stop punishing his male and female servants for their faults. But He would note down their names and their faults (which they committed) in a book, instead of punishing them at that very moment. On the last night of the month of Ramazan He (A.S.) would gather all of them. He would then bring the book and tell each of them, “Do you remember that on such and such day you committed such and such crime, and I had not punished you for it”? They would accept their mistakes and say, “O son of the Prophet! Verily we have committed these crimes”. Thereby He would make everyone accept their faults. Then He (A.S.) would stand in their midst and tell them all to call out in a loud voice: “O Ali bin Husain!

Your Lord has also noted down your deeds as you have noted down ours. Surely Allah has with Him a book that speaks and in which are recorded all deeds whether big or small. And just as you desire that Allah may forgive your sins, in the same manner you too forgive and overlook our's. O Ali bin Husain ! Ponder upon Your state in Qayamat when you will be standing in front of the Almighty, for Allah is just and will not do injustice nor oppress anyone even equal to the size of a mustard seed. Then you too overlook our faults and forgive us so that Allah may forgive you on the day of Qayamat. For Verily Allah says in the Qur'an: And they should pardon and turn away. Do you not love that Allah should forgive you. (Surah-an-Noor : 22). Thus Imam Abid (A.S.) requested His male and female servants to repeat these words again and again, and they did so. He stood in their midst and wept and asked for Allah's forgiveness, and say, "O Allah! You have ordered us to forgive. O Allah we have forgiven all their faults and mistakes, so You too forgive our sins, for You are the Best Forgiver. O Allah You have commanded us not to let go any beggar empty-handed from our doors, so You too do not turn us empty-handed from Your door. O Allah You have commanded us not to let to any beggar empty-handed from Your doors. O Allah! We have also come to Your door like beggars, and crave for

Your Mercy & Blessings. O Allah! do not disappoint us". Imam Zainul Aabedeen (A.S.) uttered these words and then turning towards His servants say, "I have forgiven you all. Have you also forgiven my faults which I have committed? For I am an oppressive ruler and am a subject of a Just King". Then the servants would reply, "O our Master! we have forgiven you, but You have never ever wronged against us nor oppressed us". But He (A.S.) would tell them to say, "O Allah! You forgive Ali bin Husain as He has forgiven us. O Allah save Him from the fire as He has freed us from bondage (slavery)". His servants would say this, and then Imam (A.S.) would say:

اَللّٰهُمَّ آمِينَ رَبَّ العَالَمِينَ اذْهَبُوا فَقَدْ عَفَوتُ عَنْكُمْ وَاعْتَقْتُ رِقَابَكُمْ رجاء لِلعَفْوِ عَنّي واعْتِقُ رقَبتي.

Then when the day of Eidul Fitr would pass away, Imam (A.S.) would forgive all the things which His servants owed Him, and would make them independent of others. And every year on the last night of the month of Ramazan, He (A.S.) would free around twenty slaves in the way of Allah and say, "Verily on each night of the month of Ramazan during the time of the breaking of fast (Iftaar), Allah grants amnesty to seven lac people from hell-fire, each one of whom is worthy of punishment. And on the last night of the month of Ramazan, He grants liberty to the amount of people He freed in the whole month. And I like this that Allah may witness that I have freed the slaves in this world with the hope that He too delivers me from the fire of hell".

Angels take the Scrolls to the Holy Prophet (S.A.W.S.) and the Holy Aimmah (A.S.)

The Angels first take the scrolls to the Holy Prophet (S.A.W.S.), and then to the Holy Imams (A.S.). Lastly the scrolls are handed over to Imam Mahdi (A.T.F.S.) for scrutiny. Imam (A.S.) looks at both (good as well as bad) scrolls, and asks for forgiveness from Allah for the sins of His Shi'ahs written in them. And those sins which can be written off are done so. Hence Imam (A.S.) tells His Shi'ahs, "Beware! when your scrolls come to me, your sins should be such that can be written off, and should not be such that cannot be corrected or forgiven". Then the scrolls are taken to the heavens.

As said in the Qur'an: "And say: Work, so Allah will see your work and (so will) His Apostle and the Believers (Holy Aimmah)". (Surah-al-Bara'at: 105)

CHAPTER -VII-

WEIGHING SCALES (MEEZAN)

Every sect has interpreted the meaning of ùMeezan according to their own views. Some opine that the deeds shall literally be weighed. While some say that the deeds shall be given a physical form and then weighed. The good deeds shall be given a beautiful face, while the evil deeds an ugly one. Allamah Ne'matullah Jazaeri in "Anware No'maniyah" says, that according to trustworthy and consecutively transmitted reports it clearly proves that the deeds shall be given a physical form and then they shall be weighed. (Ehsanul Fawaed).

In some traditions it is related, that ths deeds will be weighed with the weight of the deeds of the prophets and Their successors. Hence in one ziyarat it is stated: "peace be on you, o the weighing scale" Here Imam Ali (A.S.) is referred to as the weighing scale. The prayers of all mankind will be weighed with the weight of the prayers of Imam Ali (A.S.). Imam Jafar-as-Sadiq (A.S) says, that the weighing scale (in which the prayer and deeds of men shall be weighed) are the prophets (Ambiya) and Their Successors (Awsiya). On the day of Qayamat our prayers will be compared with the prayars of Imam Ali (A.S). Whether the humility and Sincerity, which were present in the prayers of Imam Ali (A.S.) are found in our prayers or no. Our generosity, bravery, mercy and forgiveness are like His (A.S.) or no. Hence our deeds should not be contrary to His, so as not to turn away from the righteous scale (Ali A.S.) and turn towards His enemies mu awiyah and Yazid, and walk on their paths. And our characters should not be like those who usurpsd the garden of ufadak of Hazrat zahra (A.S.). (maad)

Allah says in the our an: "And the measuring out on that day they will be just, then as for him whose measure (of good deeds) is heavy, those are they who shall be successful. And as for him whose measure (of bad deeds) is light, those are they who have made their souls suffer loss because they disbelieved in our communications" (Surah-al-Aaraf: 9-10)

In another place He says: "The terrible calamity what is the terrible calamity and what will make you comprehend what the terrible calamity is?

The day on which men will be as scattered moths, And the mountains shall be as loosened wool.

Then as for him whose measure of good deeds is heavy, he shall live a pleasant life. And as for him whose measure of good deeds is light, his abode shall de the abyss. And whose will make you know what it is? A burning fire." (Surah-al-Qare'ah: 1-11)

The best actions which help to increase the measure of good deeds in the scales in Qayamat, are sending salawat on Mohammad (S.A.W.S.) and His progeny, and good character. I state below some traditions on the importance of Salawat, and later some incidents of good character.

Merits of Salawat.

Shaikh Kulaini narrates from Imam Jafar-as-Sadiq (A.S.) or Imam Mohammad-al-Baqir (A.S.) that he said, "For increasing the measure of good deeds in the scales (meezan), no other deed carries mweight than sending Salawat on Mohammad (S.A.W.S) and His progeny. A person s deeds will be weighed, and when his good deeds will seem less, salawat will be brought and kept, and lo the good deeds will increase."

The Holy prophet (S.A.W.S) says, that on the day of oayamat when the deeds shall be weighed, I will be present there, It a persons bad deeds will be weighing more than his good ones, I will bring along the salawat which he sent upon Me, and add it to the good deeds thereby increasing its weight.

Shaikh Sadooq narrates from Imam Ali-ar-Reza (A.S.) that He said, that if a person does not have the means to lessen the stock of his bad deeds, he should send salawat and salaam on Mohammad (S.A.W.S.) and His progeny abundantly, doing so will decrease (the weight of) his sins.

Allamah Qutubuddin Rawandi narrates in "Dawaat" that Hazrat Mohammad (S.A.W.S.) said, that if a person in my love and affection sends salawat on me thrice every day and night, it becomes the right on Allah that He should forgive his sins which he committed during the day and night.

The Holy prophet (S.A.W.S.) says, that one nioht I saw in a dream my uncle ibne Abdul Muttalib and my cousin Ja far ibne Abi Talib. In front of them was kept a tray full of plums. After sometime as they ate, the plums turned into grapes. Then again as they ate, the grapes turned into fresh dates. They again started eating them. I went towards them and asked, "May my father and mother be your ransom which particular deeds have you performed that has excelled all other deeds, and has mads these blessings to be showered on you ?" They replied, "May our parents be your ransom Those deeds are: sending salawat on You, feeding water to the pligrims (of Haj), and Love (walayah) of Ali ibne Abi Talib (A.S.).

The Holy prophet (S.A.W.S.) says that, if anyone writes my name in a book and sends salawat on me, the Angels will seek forgiveness for him till my name remains in that book.

Shaikh Kulaini narrates from Imam Jafar-as-sadiq (A.S.)

that he said that whenever you talk about the Holy prophet (S.A.W.S.), send salawat on Him.

When a person sends salawat once on Him, Allah orders s thousand ranks of His Angels to send a thousand salawat on the person himself. And because of Allah and His Angels sending salawat, the whole ceration sends salawat on him. And the person who does not do so, is an arrogant and ignorant person. And Allah, His prophet, and the Holy Ahlulbait (A.S.) leaves such aperson to himself.

It is written in "Ma aniyal Akhbaar" in the context of the meaning of the verse (Ayah) of salawat from Imam Jafar-as-sadiq (A.S.), that the meaning of salawat according to Allah is blessings (Rehmat), while to the Angels it is safety and for the people it is a supplication (du a) In the same book it is written that a narrator asked Imam (A.S.) as to how should we recite salawat on Mohammad (S.A.W.S.) and His progeny Imam (A.S.) erplied,:

صَلاةُ اللهِ وَصَلاةُ مَلائِكَتِهِ وَأَنْبيائِهِ وَرُسُلِهِ وَجَمِيعِ خَلْقِهِ على مُحَمّدٍ وَآلِ مُحَمَّدٍ وَالسَّلامُ عَلَيهِ وَعَلَيهِمْ وَرَحْمَةُ اللهِ وَبَرَكاتُهُ.

The narrator continues, that I then asked Imam (A.S.) as to what was the reward for this Salawat? Imam (A.S.) replied, "A person reciting this Salawat becomes clean from the sins as if he was just born from his mother's womb".

Shaikh Abul Futuh Razi narrates from the Hloy prophet (S.A.W.S.) that He said, "on the night of me raj when I ascended to the heavens, I saw an Angel who had a thousand hands. On sach of his hands there were a thousand fingers, and he was counting some thing on them. I asked Jibraeel as to who that Angel was, and what was he come thing? Jibraeel replied that the Angel had been appointed by Allah to count the drops of rain, so that it may be known as to how many drops have fallen down to the earth. I turned towards the Angel and asked him, "Do you know the total amount of the rain-drops which have fallen down on the earth from the day Allah created this world till now"? To which he replied, "o prophet of Allah I swear by my Lord who has chosen You (as a blessing) for mankind, verily I know the total amount of rain-drops fallen on the earth till now. Even to the extent that how many drops have fallen in the wilds, in the properous lands, in the gardens, and also in the cemetary".

Then I toid him that I was vary much surprized by the power of his mind and intellect and the ability to remember, to which he replied, "o prophet of Allah verily this ability to count proves futile I try to count only one thing". I asked him as to what calculation was that. He replied, "when people of Your Ummah gather at one place and send salawat upon You, it is beyond my ability and capacity to count the rewards for it".

Shaikh Kulaini relates, that whoever recites the following salawat seven times during Asr on Fridays, Allah gives him the rewards equal to all His servants, and accepts his deeds and prayers of that day. It is also related that the reward will be equal to the sight in the eyes of all man:

اَللّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الأوصِياء المَرضِيين بِأفْضَلِ صَلَواتِكَ وَبارِكْ عَلَيهِمْ بِأفْضَلِ بَرَكاتِكَ وَالسَّلامُ عَلَيهِ وَعَلَيهِمْ وَرَحْمَةُ اللهِ وَبَرَكاتُهُ.

It is related that whoever recites the following salawat after morning aprayers, will not die untill he sees his Imame zamana (S.A.W.S.).

اَللّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَعَلى آلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ

Narration's of Good character (Husne Khalq):

Narration: 1

Anas ibne Malik says, that once I was in the presence of the Holy prophet (S.A.W.S.) who had worn a Yemeni shawl, the edges of which were shabby and torn. Suddenly a nomad came and pulled His shawl with such severity, that the edges gave way. He then shouted, "O Mohammad! Load all this wealth on the two camels, for verily this wealth is Allah s, and not your father s". The Holy prophet (S.A.W.S.) heard his words silently, and then said. "Surely this is Allah s wealth, but I too am Allah s servant. And O nomad, should I retaliate (for your harsh conduct)"? The nomad replied in the negative. The Holy Prophet (S.A.W.S.) asked him the reason. He said, "O Master! Because giving bad in exchange of bad is not your nature". The Prophet (S.A.W.S.) smiled and gave order to load barley on one of his Camels and dates on the other, and blessed him.

Narration: 2

Isam bin Mutlaqe Shaami says, that once when I went to madina, I saw Imam Husain ibne Ali (A.S.) .I was very much influenced by His conduct and manners, and thus envy overtook me .I thought of revealing the enmity which I bore towards his father. I went upto Him and said, "Are you the son of Abu Turab? You should know then, thet the inhabitants of Syria attributed this name to Ali (A.S.), and thereby ridiculed and insulted him. I again asked him, "Are you the son of Abu Turab"? Imam (A.S.) answered, "Yes, I am". Then I started abusing Imam (A.S.) and His Father. He looked at me with kindness and said, "Take to forgiveness and enjoin good and turn aside from the ignorant. And if a false imputation from the shaitaan afflict you, seek refuge in Allah. Sureyl Hi is hearing, knowing. Surely those who guard (against evil), when a visitaation ftom the shaitaan afflicts them they become mindful, and lo they see. And their brethren increase them in error, then they cease not". (surah-al-A araf- 199-202). In this verse, the Holy prophet (S.A.W.S.) s good conduct is discussed. Allah ordered the prophet to bear patiently the bad behaviour of the people, and stopped Him from taking revenge by bad attitude in exchange of people, and behaviour. And ordered Him to ignore foolish people, and to seek refuge of Allah from the temptation of shaitaan. Then Imam Husain (A.S.) said, "(o Isam) remain silent and thus lessen your burden (of sins) and seek forgiveness for yourself and for me. If you seek my help, I shall give you a helping hand, if you are desirous of gifts, I shall present you. And if you desire consultation in any matter, I shall advise you". Imam Husain (A.S.) by his knowledge of the unseen (Ghaib) and wisdom (Hikmah) understood that I was regretting my mistake and was repenting upon it.He therefore said, "He said, (There shall be) no reproof against you this day, (surah-al-Yusuf:92)

The above verse was said by prophet Yusuf (A.S.) to His brothers who repented and asked me, "Are you a native of syria"? I Him. Imam Husain (A.S.) then asked me, "Are you a native of Syria"? I answered in the affirmative. Then He said, "verily the people of Syria are accustomed to abuse and ridicule us, for mu awiyah has left this as his custom amongst them, may Allah keep them alive as well as us too. Whatever desire you may have ask of me frankly, that will surely be fulfilled, and you will find me the best in it." After hearing these words from the mouth of Imam Husain (A.S.), I was very much ashamed and abuses, which I incured upon Him and His Father. I was so much abashed that I wished the earth would swallow me. I tried to sneak away from His sight and hide myself amongst other people. But from that day onwards no one was more dear to me that Imam Husain (A.S.) and His Father (A.S.).

The verse (Ayah) which Imam Husain (A.S.) recited in the context of prophet Yusuf (A.S.) s tale is narrated that the brothers of prophet Yusuf (A.S.) recognised him that the king who had mercy on them was no other than their brother, whom they had tried to kill. Yusuf invited them to come along with their Father (prophet Ya qoob). They said, "whenever you invite us to your banquet every morning and evening, we feel ashamed about what we had done with you". To which prophet Yusuf responsible for my present honour and glory. Even now I have ascended the throne of Eygpt, people look at me with the same sight and say: Glory be to Him who bestowed such honour to a slave puchased in twenty dirhams. In reality it is because of you that I have gained this prestige and have become respected in the eyes of men, because they now know that I am your brother (and the son of prophet Ya qoop), and not a slave (as they previously thought). In fact I am from the progeny of prophet Ibraheem (A.S.). "It is also narrated that when prophet Ya qoob met prophet Yusuf, He asked Him as to what befell Him, to which Yusuf replied," o father Do not ask me as to what (bad) my brothers did to me, but ask me what (favour) my Lord did to me".

Narration- 3

Shaikh Sadooq and others narrate, that in madina a person from the progeny of Caliph Umar ibne khattab frequently to troubled Imam moosa- al-kazim (A.S.). He insulted Imam (A.S.) and whenever he faced Him, he would start abusing Imam Ali (A.S.). one day a person told Imam –al-kazim (A.S.) that, "If you permit us we will kill this evil and unchaste man". The Imam (A.S.) was infuriated and told them not to take such a step. Imam (A.S.) then inquired as to where would He find that person now. They told Him that he had a field near madina and would be there at that moment. Imam moosa-al-kazim (A.S.) sat on his mule and proceeded to meet him. He entered the field mounted on his mule . The person saw Him coming and shouted, "Do not spoil my field". Imam (A.S.) advanced further and went and sat near him and his field. He replied that he had spent a hundred Ashrafis. Then

Imam (A.S.) asked him as to how much gain he expected from it. He said, "should I tell you expect". The man replied, "I expect tow hundred Ashrafis yield". Imam removed a bag containing three thousand Asjrafis and handing it to him said, "Take this, for your field still needs proper ploughing. Almighty Allah will surely give you sustenance till you are alive". The man kissed the forehead of Imam (A.S.) and requested Him to forgive his bad attitude. The Imam (A.S.) smiled and returned home. From that day onwards people saw him coming to the mosque daily, and whenever he looked at Imam moosa-al-kazim (A.S.). he would say: Allah best knows where He places His knowledge –surah-al-An am : 125. His companions asked him as to what was the reason for this sudden change. To which he replied, "Till now you have listened to what (bad) I said, and from now on listen to me what (good) I say". Then he started praising Imam (A.S.), on hearing this his companions started fighting with him and he defended his claim. Imam turned towards His companions and said, "whatever you wished about this man (to kill him) was appropriate or what I did is right ? In exchange of some money I bought his friendship and ended his enmity (by favouring him)".

Incidents of Good Character (Husne khalo):

Incident- 1

Once malik ibne Ashtar was passing through a market of kufa wearing a cloak and a turban of hand weaved cloth. A man who had not recognized him, looked at him with contempt, and ridiculing him flung a sword. When people saw this they came to the man and said, "Do you know who the peron was whom you insulted thus"? He replied in the negative. To Commander of the faithful Ali (A.S.). Hearing this the person started trembling with fear and ran after malik to ask his pardon. Malik at that moment was busy in prayers in the mosque. When he finished his prayers, the person fell on his feet and started kissing them. Malik asked him the reason for it, to which he replied that he was ashamed of his rude behaviour and bad attitude. Malik replied, "Do not worry, for by Allah, before even entering this mosque I prayed to Allah for your forgiveness". Malik ibne Ashtar had learnt the lesson of good charactefroImam Ali (A.S.) Himself, and hence even after being the commander in chief of the army of Imam Ali (A.S.), and one of His brave and valiant fighters, he did not retaliate, but instead forgave the man.

Regarding the bravery and valour of malik, Ibne Abli Hadeed mu tazili says that- if anyone in the Arabs or the non-Arabs swears that malik was the second in bravery and chivalry after Imam Ali (A.S.), and none equalled him, I shall bear witness to it. What else can I say regarding this fabulous personality, except that his life destroyed the Syrians and his death the Iraqis (meaning when alive he slayed the enemies of Ali (A.S.), and when he died the friends of Ali (A.S.) suffered a great loss)". Regarding him Imam Ali (A.S.) said, "Malik holds the same status near me, as I held near the Holy prophet (S.A.W.S.)" meaning he was a source of my as I held near the Holy prophete. Then He turned towards His companions and said, "I wish one or two persons from amongst you could be like malik". In short malik s bravery, chivalry, virtue a good character earned him a very dignified position . when the person insulted him he was hot the least effected, nor did he become angry or retalite, but went to the mosque and prayed for the his forgiveness. We conlcude from the above incident, that malik had control over the passions of his self, and that this strength is more worthy of praise than the physical strength. Imam Ali (A.S.) has said, "The bravest man is the one who controls the passions of his selt".

Incident -2

Allamah Husain Noori in the latter part of book umustadrakul Wasail quotes an incident of the celebrated

Scholar khwaja Nasiruddin Toosi. One day khwaja Naseer received a letter which contained abuses for him and filthy language. One of the sentences was : "The dog (referred to khwaja Naseer) and the son of a dog". When he read it he became serious, and sat down to answer it. He used neither a bad word nor filthy language and wrote: "You have addressed me as a dog, but it is not at all true. For a dog walks on his four legs and its paw has large nails, whereas I am a human who talks and laughs, and laughs, and my qualities are averse to that of a dog". After finishing he declared openly that the writer of the letter was his friend from that day onwards and that he bore no animosity towards him.

The presence of such a good character in the personality of khwaja Naseeruddin Toosi is not strange. Allamah Hilli says regarding him that, "khwaja Naseeruddin Toosi was the greatest Scholar (Aalim) of his age. He has authored many books on Reason a Authority (Uloome Aqaliyah wa Naqaliyah), wisdom a knowledge, principals of Islam the true Religion. He was also the best in character among Ulamas".

Khwaja Naseer had learnt the lesson of good character from the illustrious lives of our Holy Aimmah (A.S.). As has beenarrated, that once Imam Ali (A.S.) heard a person abusing oambar, tried to retalite in the same manner when

Ali (A.S.) stoped him and said, “o oambar Remain silent, for verily the person will suffer because of our silence. Gain Allah a happiness by your silence and let the person fall prey to the mischief of Shaitaan. I swear by the Lord who split open the seed to grow plant from it, and who created human beings, that no other quality of a believer is more dear and who pleasing to Allah than controlling one s temper, and no other quality of a believer is disagreeable to shitaan than it. For verily silence all friends and foes alike praised khwaja Naseer. Jurji zaidan in the translation of Uadabul Lughattul Arabiyah writes that, “khwaja Naseeruddin Toosi s libray contained four lac books, and he was a master in the field of Astrology a philosophy. He had under his care many endowment (waqf) properties of the mongols, in short he was a tower of light in the darkness of this world”.

I have discussed about the life of this great personality in my book ufawaede Razawiyah that his family was related to the uwasharah family of the kings of Jahrood, situated at distance of 10 Farsakh from oum. Khwaja Naseeruddin Toosi was born in Toos on 11 Jamadi ul Ula 597 A.H./ 1201 A.D. and died on Sunday 18 zilhaj 672 A.H. / 1274 A.D. in kazmayn. It is engraved on his grave: “while their dog (lay) outstretching it s paws at the entrance”.(Surah-al-kahf: 18).

Incident- 3

It is narrated that one day the great Scholar shaikh Ja far kashifal Ghita was distributing some money among the poor before going to recite the Namaz After finishing distributing, he became engrossed in prayers. "Give me the wealth of my Grandfather (referred to the Holy prophet a Aimmah)". Shaikh Ja far replied that he had exhausted all the money and had nothing left to give him To which the Sayyed became enraged and spitted on the face of Shaikh Ja far. The Shaikh got up, and of the worshippers saying, "Those amongst you who hold my beard dear, please help this Ssyyed". It is to be pondered upon what a great character shaikh Ja far had. It is he who has authored ukaskful Ghita the famous book on Jurisprudence (Fiqh) while in journey. He himself used to say that, "It all the books on Jurisprudence (Fiqh) are compiled, I with my memory can write down all the points from the chapter of purification (Taharah) till the chapter on conpensation (for murder, Diyat)". There were many Ulamas from amongst his children. Allamah Noori says regarding him that, if one looks at the morning supplications of Shaikh Ja far, his virtues, piety a worship, will understand his high honour. He addressed himself thus: previously you were a Ja eefar (small river), then later became Ja far (a vast sea). Shaikh Ja far became a ship (to guide) and an ocean (of knowledge), and the master of Iraq and it s muslim inhabitants. His address to himself is because he says that even after having bestowed with such a high rank, he never forgot the days of his hardships. he is among from the battle of Jamal, Imam Ali (A.S.) said to Ahnaf bin oays. After returning from the battle of Jamal, Imam Ali (A.S.) started praising his companions and told Ahnaf bin oays, "If you look at them at that time of the night when eyes become heavy with sleep and voices fade away, when the birds are resting in their nests, these people remain awake due to the fear of Resurrection and the promised event (oayamat). As Allah says in the our an: Do the people of that town think that they are fast asleep. Sometimes they get up in the dark of the night and weep and recite Namaz, and sometimes praise and glorify Allah in the niche of the mosque. During the dark night they lament a wail and supplicate to the Almighty Allah. O Ahnaf when you look at them during the night, you will see that their backs have dent (due to excessive bowing, Ruku), and they will be reciting the chapters of the our an in their prayers (Nanaz). And will be weeping and wailing as if they have been surrounded by the fire from all sides, which has reached their throats. And when you hear them cry, you will think that their necks are bound in chains. And if you look at them during the day, you will find them men who walk slowly and humbly upon the earth, having a courteous speech. And when they are confronted with ignorant people they salute them, and when they pass by vain and useless things, they pass away with honour.

They keep their feet away from slander, and their tongues become speechless, so they do not speak against the honour of other people. And they keep their ears away from listening to vain sounds, and have applied in their eyes the collirium of refraining to see forbidden things. And surely they wish to enter the City of peace (Darus Salaam), the place where one remains free from doubts and anxieties".

It is appropriate to quote here a saying of a monk. It is related from Oasam zahid, that one day I saw a monk in a sorry state at the gate of Baitul muqaddas in Jerusalem. I went towards him and toold him to advice me, to which he said, animals. He is timid and dejected, and is afraid that if he moves an inch, the beasts would devour him. And be like a man whose night passes in fear (of his Almighty) whereas the liars sleep in peace, and whose days are sogrrowfwhilethe powerful sit contented". Then the monk turned his back away from me and started going away. I told him to advgice me further, to which he replied that , A thirsty man is contented even with a small quantity of water".

Incident- 4

It is related that one day the great Scholar (Aalim) sahib ibne Abbad asked for a drink (sherbet). A servant brought it for him. As he was about to drink, one of those present there told him not to drink it for it contained poison. The servant who had brought the drink was also present there. Sahib asked the informer as to what proof he had servant to consume, and thus the matter would be clear. Sahib replied, "Then give it to an animal to drink". Sahib replied. "I do not even deem it to be lawful". Saying this Sahib ordered the drink to be thrown away and told the servant to go away from his house, and not enter his house again. But he ordered that he should not be banished from the town, nor should people sever relations with him or despise him. because one should not rely on doubts, nor should punish a person by stopping his sustenance.

Sahib ibne Abbad was one of the viziers of the Buwaid kings, he helped the common man and was a marja . He was honoured by the people and they held him in high esteem. He was also a poet and an unequalled scholar of Arabic. It is said regarding him, that when he sat down to write his orthographies (amla), people gathered around him to heat at least six persons would be appointed to read out his orthographies to the people.

He had with him so many books on grammer that sixty camels could be loaded with them. He gave due respect to the Scholars (Ulama), Jurists (Fuqaha), Alids (Alawis) and Sadats, and encouraged them to write and compile books. Shaikh Hasan bin mohammad Oummi wrote Tareekhe oum , Shaikh Sadooq Uyoonul Akhbarur Reza , and Sa labi compiled Yateematud Dahr for his sake. Many Scholars, Jurists, Sadats and poets owe it to him. Every year he sent five thousand Ashrafis to the Jurists (Fqaha) of Baghdad. Whoever went to visit him after Namaze Asr in the month Ramazan, he did not allow the person to go away wiay without breaking the fast (Iftaar). Atleast a thousand people did Iftaar daily in his house during the month of Ramazan. He gave the same quantity of alms (sadaqah) in this one month, as he gave in the whole year. He has also written many couplets (Ash'ar) in the praise of Imam Ali (A.S.) and vilifying His enemies. He died on 24 Safar 358 A.H. in Ray, and is buried in Isfahan. His grave still lies there.

CHAPTER -VIII-

ACCOUNTING (HISAB)

Allah says in the our an "Their reckoning has drawn near to men, and in heedlessness are they turning aside." (Surah-al-Ambiya: 1)

"And how many a town rebelled against the commandment of it s Lord and His Apostles. So we called it account severely and we chastised it (with) a sternchastisement. So it tasted the evil result of its conduct, and the of its affair was perdition. Allah has prepared for them severe chastisement, therefore be careful of (your duty to) Allah, o men of understanding". (Surah-at-Talaq: 8-10)

Who will take the Accounting?

According to the Qur'an and the traditions (Ahadeeth) it is proved that Allah Himsalf will take account of all people. "And He is swistest in taking account". (Surah-al-An'am: 62). But also according to some traditions this work will be assigned to the Angels. According to some reports it is related that Allah will take account from His prophets (Ambiya), while the prophets will take account from their Vicegerents (Awsiya), while they in turn will take account from their Ummat. "(Remember) the day when we will call every people with their Imam". (Surah-ul-Bani Israel :71) (Ehsanul Fawaed)

It is narrated from Imam Jafar-as-Sadiq (A.S.) in the third volume of Bihar-ul-Anwar of Allamah majlisi and Amali of Shaikh Mufeed then he said, "when the day of Qayamat will dawn, Allah will command us to take account from our Shiahs (followers). We will question them about the Rights of Allah (Huqullah) and Allah will forgive them (because of their intimacy with us). Then we will also forgive them our rights (due on them)". Then Imam (A.S.) recited the following verse : "Surely to Us is their turning back, then surely upon Us is the taking of their accounts". (Surah-al-Ghashiyah: 25, 26) In the same book it is related from Ma soom (A.S.) that after the forgiveness of the Rights of Allah and the Rights of Aimmah (A.S.), the rights still due on our Shiahs will be compensated for by the Holy prophet (S.A.W.S.) Himself.

May Allah place us amongst the Ummat of the Holy prophet (S.A.W.S.) and the Shi ahs of Ahlulbait (A.S.), and resurrect us with Them.

On the day of ayamat, when Allah will appoint over the ummat their Imams to take accounts, it is a felicity for us Shiahs that our accounts will be taken by no other than the Imam of our Age Hazrat mahdi (A.T.F.S.). when we will be brought to His presence with heads bowed down in shame and repentence, and with a blackened face, but with heads full of their love (Walayah), we have faith that He will cause our accounts to be scrutinized by a Benevolent Son of a Benevolent Father who Himself holds a high status in the eyes of the Almighty. (ma'ad)

Whose Account will be taken ?

On the day of Qayamat people who will be accounted for their deeds will be classified into four groups. The first group of people will be the ones who will be made to enter paradise without accounting. They will be the ones who loved Ahlulbait (A.S.) in their life-time and had not committed any sins, or died after repenting and seeking forgiveness from Allah.

The second group be will averse to the first one, they will be the enemies of Ahlulbait (A.S.). They will be thrown head- long into the fire of hell without taking their accounts. The following verse speaks about such people: "These are they who disbelieve in the communications of their Lord and His meeting, so their deeds become null, and therefore we will not set up a balanca for them on the day of resurrection". (Surah-al-Kahf: 105).

Shaikh Kulaini relates from Imam Ali Zainul Abadeen

(A.S.) that He said, that the polytheists (mushreqeen)'s and unbelievers (kafereen)'s deeds will not be weighed weighing of deeds (meezane A amal), accounting (Hisab), and scroll of deeds are meant for the muslims only, while according to the Qur'an the polytheists and unbelievers will remain in eternal chastisement.

The third group will consist of people who will be made to wait for accounting. They will be the ones whose evil deeds would be surpassing their good deeds. When their sins will be compensated for (by waiting long), they will find freedom. The Holy prophet (S.A.W.S.) said to Abdullah ibne Abbas, "Some people will have to wait for a hundred years for accounting, and only then will they be made to enter paradise". But for which particular sin will he be made to wait is not specified. Hence a believer (mo'min) should keep himself away from all sins, so that he may not have to wait that long. (ma'ad)

Shaikh Sadooq relates from Imam Ja'far –as- Sadiq (A.S.) that He said, that on the day of Qayamat two types of people from the followers of Ahlulbait (A.S.) will have to wait for long. One will be the indigent a poor person, while other a rich a wealthy person. The poor man will cry out, "o my Lord why do I have to wait so long. I swear by your Glory and majesty that in the world you had given me no kingdom or empire so that I may oppress anyone or commit injustice therein or usurp other's rights. And you had given me only that which You thought was enough for me. and I remained patient and never grumbled'. Then Allah will reply, "o believer surely you speak the truth", thus he will be made to enter paradise.

The rich man will have to wait so long that he will sweat profusely, so much so that forty Camels could quench their thirst with it. Only then will he be made to enter paradise. In paradise when they will meet each other, the poor man will ask him the reason for having made to wait so long. The rich man will reply, "I was made to wait for a long time giving account of my enormous wealth, so to how I earned it (whether lawfully or unlawfully), as how I spent it. Then the merciful Lord blessed me, forgave my sins and accepted my repentence". Then he will ask the poor man as to who he was? He will reply that he is the same indigent fellow who was with him in the plains of Qayamat. The rich man will say, "Verily the blessings and bounties of paradise have transformed you to such an extent that even I could not recognize you". (matalib)

The fourth group will consist of people whose bad deeds will be more than their good ones. And only if Allah's mercy, blessings a forgiveness will give way, they will be made to enter paradise. If not they will be punished at that very place, the punishment appropriate for them. They will be chastised in that way till they become clean of all sins. Then people in whose hearts even an atoms weight of faith (Eeman) exists, will not have to stay long in hell, they will be brought back to paradise. While only the polytheists and unbelievers will remain there.

Wasting of Good deeds (Ehbat) and Expiation of sins (Takfeer) .

"And (as for) those who disbelieve, for them is destruction, and He has made their deeds ineffective. That is because they hated what Allah revealed, so He rendered their deeds null". (Surah- al- Mohammad : 8-9).

"And (so for) those who believe and do good, and believe in what has been revealed to mohammad (S.A.W.S.), and it is the very truth from their Lord, He will remove their evil from them and improve their condition". (Surah-al – Mohammad: 2).

Ehbat (wasting of good deeds) : If a person was a muslim in the former part of his life and did good deeds, but turned away from the Right path (Siratal Mustsqeem) during death and died a non –believer, none of his previous (good) deeds will benefit him and they will go waste. If anyone argues that in the Qur'an it". (surah-az-zilzal: 7). The answer to it is that the person who died disbelieving himself wasted his (good) deeds. It is impossible for Allah to accept a non - believer's (good) deeds and make him enter paradise. But the Just Lord gives them the reward for it in this very world, like ease during death, healthiness, wealth etc. as discussed earlier. But it is possible that there may be leniency in their punishment, as in the case of Hatim Tai or Nawshirwane Adil who were generous, they shall be made to enter hell, but the fire will not harm them. As said in the Qur'an: "Nor (for) those who die while they are unbelievers". (surah-an–Nisa: 18)

In another place it is stated : "And (as to) those who reject our communications and the meeting of the Hereafter, their deeds are null. Shall they they be rewarded except for what they have done". (surah- al-A'araf : 147).

Many verses (ayah) of the Qur'an prove that disbelief (kufr) and polytheism (shirk) wastes away all good deeds. Then there are also such sins that obliterate good deeds astop shop them from being accepted. The Holy prophet (S.A.W.S.) has said regarding a disobedient child: "o the one shunned away by his parents do whatever you like, for none of your (good) deeds will be accepted". If a person has upon him the curses and woes of his mother, he will be thrown into hell even if his good deeds are equal to the size of a mountain. Also is the case with slander and jealousy. Ma'soom (A.S.) says, "Jealousy consumes faith (Eeman) just as fire consumes wood". (ma'ad). Shaikh kulaini quotes Abu Baseer who narrates from Imam Ja'far- as-Sadiq (A.S.) that he saod, "Disbelief (kufr) has three roots (foundations) : greed, pride, and jealousy". And as these roots start gaining strength, faith starts moving away and good deeds go waste. Thus man becomes a fuel for the fire of hell. Shaitaan'a good deeds lay wasted because of his pride. But he was given a long span of life in compensation for his (good) deeds. The whole narration is stated in the Qur'an.

Takfeer (Expiation of sins): It means that the sins which a person commits are compensated for Acceptence of faith (Eeman) destroys all the sins committed in the past. If a person was a non-believer in the former part of life, but later accepted Islam, then the sins which he committed during that period will be forgiven and will not be taken he committed during that period will be forgiven if he truly repents and seeks pardon. It is stated in the Qur'an: "Allah changes the evil deeds to good ones". (surah-al-Furqan: 70)

It is written in the fifteenth volume Ubiharul-Anwaar', that once a man came to the presence of the Holy prophet mohammad (S.A.W.S.) and said, "o master my sin is very big (in his pre-Islamic days he had buried his daughter alive as was the custom then), you recommend to me a deed whose performance would act as compensation for it, and Allah may forgive me". The prophet (S.A.W.S.) asked him. "Then is your maternal aunt (mother's sister) alive"? He replied "Yes, she is".

The prophet (S.A.W.S.) told him to go and serve her (for she had a very near relation with his mother, thus serving her would mean serving his mother). Then He (S.A.W.S.) said, "Had his mother been alive, it would have been the best compensation (for his sins). (ma'ad).

Incident of Ehbat a Takfeer.

It is writtem in trustworthy narratives that in the former days there lived two brothers. One was a believer in the unity of Allah (Tawheed) and the other a polytheist and a worshipper of idols. They both lived in the same house, the believer lived on the ground floor and his (non-believer) brother on the top one. The non-believer was wealthy and lived a lavish life, while the believer was poor and passed his days in hunger and poverty. Sometimes the non-believer would tell his brother, "If you prostrate before the idols and accept them as your Gods, I will off half of my wealth with you. Why do you wish to live such a hard and bitter life. Come and prostrate before my idols so that both of us may enjoy life together". The believer would answer, "why do you not fear Allah and the day of Qayamat. The idols happened many times and days passed by. Whenever they met the same conversation took place between them.

One night the believer was sitting in the courtyard of his house when he smelt the cooking of delicious food from his brother's house. He said to himself, "Till when will you keep worshipping Allah and glrifying His name? when even after such a long time you have not had a good dress to wear, nor a soft and comgortable bed to sleep on. You have turned old due to eating loaves of dry bread, and your teeth cannot chew them ahymore. Verliy my brother speaks the truth, let me go and protrate before his odols and feast upon the delicious food and enjoy myself". He got up and started ascending the stairs leading to his brother's place and accept his pagan religion. There his brother too was engrossed in deep thoughts and wondered, "I fail to understand the reality of idol worship, and it has no benefit as such. Verily my brother speaks the truth, I should go and accept his true religion and worship only one Allah". He too got up and started descending the stairs to go to his brother's place. Both brothers met each other on the stairs and exchanged their thoughts.

At that moment Allah ordered the Angel of deeth (malekul maut) to remove the spirits of both of them. Hence they both died, and whatever good deeds the believer (brother) had performed in his life were transferred to the account of the non-believer (brother) who had left his house with the intention of professing the true faith. And whatever bad deeds the non-believer (brother) had done in his life time were likewise transferred to the account of the believer who had left his house with the intention of abandoning the faith. The believer's entire life was spent in performing good deeds but died a death of infidelity, while the non-believer spent his entire life sinning yet died a faithful. The above incident is the best example of turning from the right (Ehbat) and expiating for sins (Takfeer).

Hence oh believers, shaitaan is your sworn enemy. He is on the constant move (till your last moment) to turn you away from the Right path (siratal mustaqeem). Put yourself in the habit of righteouby perfoning good deeds frequently worshipping Allah. so that you may not fall prey to the evil intentions of shaitaan, and thus remain steadfast on the Right path. (khazeenatul Jawahir)

Questiong about deeds.

It is said in the Qur'an: "And most certainly we will also question the Apostles". (surah-al –A'araf : 6), that "we had sent you to guide"? They will reply, "o our Lord we have not left even an atom's weight of Your message to be passed on to them". They will be asked, "who are your witness"? They will reply, "o Allah You are our witness and besides Thee is mohammad (S.A.W.S.), as said in the Qur'an, "And thus we made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be abearer of witness to you".(surah–al–Baqarah: 143)

It the same way it will be asled to prophet Isa (A.S.), "o Isa son of marium Did You say to men, Take and my mother for tow gods besides Allah"? (surah-al-maidah : 116). Prophet Isa will tremble (with fright) due to Allah's Glory and reply, "o Allah, if I had ever told them I would surely have known it. But I had always said that, "surely I am a servant of Allah, He has given me the book and made me a prophet". (surah-al -marium : 30). He once worship Him who created me and you.

Then their people will be questioned, "Did your prophet not remind you of this day of Judgement"? They all will reply, "surely rhey did so". Then they shall be questioned about the blessings sent to them by Allah and as to how they spen it "Then on that day you shall most surely be questioned adout the blessings". (surah-al –Takasur: 8). Did you thank Allah for His bestowing His blessings on you, or you rebelled? It is stated that the blessings of Allah referred to here means the love of the Holy Prophet (S.A.W.S.) and His progeny (A.S.).

Imam (A.S.) asked Qatada, "wgat do you (sunnis) interpret by the following verse (Ayah), UThen on that day you shall most surely be questioned about the blessings'.

Surah-al –Takasur: 8) He replied, "It means that on the day of Qayamat we will be questioned about the food and drink that we consumed in this world". Imam (A.S.) replied, Verily Allah is far beyond this, so as to question anyone about this. If you invite someone for food to your house do you then question him as to how much he ate"? Qatada replied, "No, but then what does this blessing mean"? Imam (A.S.) replied, "The blessing referred to here is the love of us Ahlulbait (A.S.)". It will be asked as to how did you treat the Ahlulbait (A.S.), did you love them and follow them, or you disobeyed Allah by bearing grudge towards them. "They recognize the favours of Allah, yet they deny it". (Surah-an-Nahl: 83)

Regarding sustenance it will only be asked as to how he earned it whether lawfully or unlawfully. Why did he squander it or spend it on unlawful means, "I kept asking from you but you ta deaf ear. The wealth was my welth, and the poor were my childern, and their questiontin (from you) was my questioning".

Shaikh Sadooq relates that on the day of Qayamat man will not be able to move an inch till he is questioned about four things it on: (1) the way how he spent his life, (2) As to how did he wear out his youth, (3) About the wealth, as to where he got it from and in what way he spent it, and (4) And about the love of us the Household (Ahlulbait) of prophet .

Rights of Allah or the worship Acts (Haqqullah Ibadah).

The first thing about which a person will be questioned is prayers (Namaz). Did be say his prayers in time? Did be serve (rightly) this pillar of Islam and the Legacy of prayers (A.S.), or did he recite it to show off. After this people will be questioned about Fasting (siyam), pilgrimage (Haj), zakat, khums, the Holy war (Jehad) etc. and then the righful recipients will catch hold of their shirts (and ask for their rights).

Rights of people (Haqqun Naas)

Allah will deal with His servants in tow ways, (1) with Justice (Adl), and (2) with mercy (Fazl).

Allah's Justice (Adl): If a person has upon him someone's right (haq), his good deeds (of equal weight or merit) will be haoded over to the rightful owner. For example backiting (gheebat), defaming etc The good deeds of a person who has backdited or has defamed anyone, will be transferred to the account of the person whom he backdited or defamed, and in turn that person's bad deeds will be transferred to the account of the person who backdited and defamed him Many traditions (Ahadees) are quoted to support this.

There is a lenghty tradition (Hadees) from Imam Ali zainul Abedeen (A.S.) in "Rawzae kafi" that on the day of Qayamat people will be questioned about the rights of men At the concluding part of this tradition it is quoted that a person asked Imam (A.S.), "o son of the prophet If a non-believer who has been thrown into hell owes something to a believer, how will the deeds be exchanged when the non-believer has no more good deeds left". Imam Abid (A.S.) replied, "The punishment aquivalent to the right that be owes will be incurred on him. Likewise the good deeds of the oppressor will be transferred to the account of the oppressed". The person asked, "But if the Muslim oppressor does not have any good deeds left"? He (A.S.) replied, "The load of sins of the oppressed will be placed on the shoulders of the oppressor, and verily this is true justice".

It is narrated in "Lu'ali'Akhbar" that once the Holy prophet (S.A.W.S.) asked His companions as to who was an indigent (muflis) person They replied that, "That one of us is an indigent person who does not possess wealth or property". He (S.A.W.S.) replied, "The indigent from my ummah on the day of Qayamat will be the one who even after having offered Namaz, kept fasts, performed the Haj, paid the zakat, but simultaneously abused anyone, or usurped the rights of anyone, or killed or physically tortured someone. Hence the oppressed ones will be given the good deeds of the oppressor and these deeds will be their's. If the good deeds of the oppressor are exhausted, the bad deeds of the oppressor will be given to the oppressor, and he will be thrown into the raging fire". (Ma'ad)

Allamah Jazaeri quotes a Tradition in his book that if a person owes someone even one dirham and returns it back to it's owner, this act of his is greater than worship of a thousand years, freeing one thousand slaves in the way of Allah, and performing one thousand Haj and the lesser pilgrimage (Umrah).

In another tradition Ma'soomeen (A.S.) says, that whosoever pleases his debtors (by repaying their loans), will be made to enter Paradise without taking account, and in paradise they will be among the friends of Prophet Isma'il (A.S.).

Allah's mercy: on the day of Qayamat when a person owes some rights to someone, and if Allah is drowning in their own sweat (due to fear). Allah will reveal to the people the palaces of paradise and call out to the persons who owes something from His servants: O people who owe something from my servant, if you wish to enter paradise, forgive him the rights that he owes you, and thus free him of this responsibility. Fortunate is the person on whom Allah is Merciful. For verily if Allah does not straighten his affair, his state will become bad. Imam Ali Zainul Abedeen (A.S.) wept (in fear) with Thy Justice, O Merciful Lord.

It is appropiate to quote here the Supplication (Du'a) of Abu Hamza Sumali.

Abu Hamza Sumali says, that Imam Ali Zainul Abedeen used to recite the following du'a every night at the time of ùSehar'in the month of Ramazan. This du'a is quoted in many books of supplications and also in the first volume of ùMahateehul Jinaan' by the same author.

The recitation of Namaze Radde Mazalim (Namaz for expiation of rights due) is also beneficial. It's method is as follows: Recite four Rak'at Namaz (two Rak'at each), in first Rak'at after Surah-al-Hamd recite Surah-at-Tawheed Twenty five times, and in the second Rak'at after Surah-al-Hamd recite Surah-at-Tawhed fifty times, in the third seventy five times, and in the fourth hundred times. After ending Namaz ask All's forgiveness.

Incident- 1:

This incident is quoted in one of the writing of Shaikh Shaheed. Ahmed bin Abil Hawaree says that I had a wish to see in my teacher Abu Salman Duraani (vis. Abdul Rehman bin Aytiyyah, a virtuous person who died in Dariyah in Damascus in 235 A.H. and his grave is renowned there). After a year I saw him in my dream and asked him, "O dear teacher, how was your treatment (after death)"? Abu Salman replied, "o Ahmed one day while coming from Babe Sagheer I saw a Camel laden with hay. I casually removed a straw from it. Now I do not remember whether I but in my mouth or threw it away without chewing it. One year has passed and I am still being accounted for it".

This narration is not an imaginary work, but can be supported by the following verse (Ayah) of the Qur'an: "o my son surely if it is the very weight of the grain of a mustard seed, even though it is in (the heart of) a rock, or (high above) in the heavens, or (deep down) in the earth, Allah will bring it (to light)" (Surah-al-Luqman : 16)

Amirul Mo'meneen Ali (A.S.) in one of his sermons says, "Will not the souls be accounted for their good or bad deeds on the day of Qayamat, even if it be of the weight of a mustard seed".

Hazrat Ali (A.S.) sent Mohammad ibn Abu Bakr with a pronouncement, "o servants of Allah You should know that on the day of Qayamat Allah will certainly question you about your actions, big or small, open or concealed".

Hazrat Ali (A.S.) wrote to Abdullah ibne Abbas, "Are you not afraid of the Umanaqesha' of accounting"? In reality Umanaqesha'means a thorn pierced in the body. As a person faces great difficulty in removing a (minute) thorn, in the same manner on the day of Qayamat people will have to bear hardships. Some researchers say that on the day of Qayamat on will be safe from the fear of the weighing scale (Mizan), except the one who in his lifetime started taking account of all his good and bad deeds. The Holy prophet (S.A.W.S.) says that, "o people take account of yourselves before your account is taken (in Qayamat), and weigh your actions before they are weighed in Qayamat".

Incident- 2.

It is said about Tawbah bin Samah that he daily took account of himself. One day he calculated his age and concluded that sixty years of his life had passed. Then he counted the days in sixty years and that came to twenty one thousand six hundred. He was shocked and said to himself, "Woe be to me Will I face Lord having committed twenty one thousand six hundred sins". After having uttered these words he fell down unconscious and passed away (in grief).

It is also narrated that once the Holy prophet (S.A.W.S.) was sitting on the barren ground with no grass on it. He ordered his companions to gather fuel to lit a fire. They replied that they were in a place where there was impossible to find dry grass for fuel. The prophet (S.A.W.S.) told them to gather whatever they could. Each one of them collected a small quantity and slowly it became a . The prophet (S.A.W.S.) looked at the heap of grass and said, "In the same manner sins of people will be collected on the day of Qayamat".

The prophet (S.A.W.S.) wanted to tell his companions that as the dry grass cannot be seen in that barren land, but when searched for can turn out to be a heap. In the same manner the small small sins which a person commits cannot be seen, but on the day of Qayamat when all sins will be gathered they will amount to a large stock. Thus Tawbah bin Samah calculated one sin (the least) committed in one day which amounted to twenty one thousand six hundred sins in sixty years.

CHAPTER -IX-

SPRING OF KAUSAR (HAWZE KAUZAR)

The existence of the Spring of Kausar is found in the Qur'an and the traditions, it is the abundance (Khayre Kaseer) which was bestowed on the Prophet (S.A.W.S.). It is quoted in 'Basaerud Darajat', "Ma'alimul Zulfa", and the third volume of 'Biharul Anwar' that Abdullah ibne Sinan asked Imam Ja'far –as- Sadiq (A.S.) regarding the Spring of Kausar. Imam (A.S.) replied that it's width is approximately equal to the distance from Basra in Iraq to Sanaa in Yemen. Abdullah seemed astonished.

Then Imam Sadiq (A.S.) asked him, "Do you wish to have a glimpse of it?" He replied, "Yes O son of the Prophet!" Imam (A.S.) escorted him outside Madina, and struck his foot on the ground. Abdullah says that by the Imam's order the veils of the unseen were lifted off my eyes. I saw a stream flowing beneath, and the place where we were standing was surrounded by it. I saw on one side of the stream was flowing water which was whiter than ice, and on the other side milk, and in between was flowing the "pure Drink" (Sharabe Tahoora) coloured red like rubies (Yaqoot). I have never witnessed such a beautiful view before, nor wine (the wine referred to here is not the usual intoxicating liquid, rather it is a pure drink reserved for the believers in Paradise) flowing between water and milk. Imam (A.S.) said, "As is written in the Qura'an, that in Paradise flows rivers of milk, water and wine, verily this stream flows from it. There are beautiful trees on both sides of this river, and between the trees the 'houries' of Paradise are standing with their beautiful hair flowing in the air, the likeness of which cannot be seen in this world". Then the Imam (A.S.) went towards one of the 'houries' and asked for a drink.

The 'houri' saluted Imam (A.S.) and filled the cup with water from the stream and presented it to Him. Imam (A.S.) gave the cup to me to drink. I drank and was surprised for I had never tasted such a delicious and tasty waer in may life, nor ever smelt such fragrance of musk. I said, "May my life be Your ransom, the likeness of what I saw today can never be imagined in my life". Imam Sadiq (A.S.) replied, "Whatever you have seen is quite less when compared to the blessings reserved for Our Shi'ahs. When anyone among them dies, their spirits stroll in these gardens, and drink and bathe in these streams, and thus gain pleasure by consuming the delicious fruits". (Ma'ad)

The Holy Prophet (S.A.W.S.) told Imam Ali (A.S.), "The Spring of Kausar flows from beneathe the high heavens. It's water is whiter than milk, sweeter than honey, and softer than ghee. It's pebbles are of tapaz (Zabro Jad), rubies (yaqoot) and corals (Marjan). It's grass of saffron (Za'faran), and mud of musk (Mushke Azfar)". Then the Holy Prophet (S.A.W.S.) placed his hand on the side of Imam Ali (A.S.) and said, "O Ali! This stream is for me and yourself, and those who love you". (Ehsanul Fawaed)

For the followers of Imam Husain (A.S.) there is an additional blessing. Imam Ja'afer –as-Sadiq (A.S.) says, that the person who weeps on the sufferings of Imam Husain (A.S.) will be happy and contented on the Spring of Kawsar, and will be pleased after looking at it. (Ma'ad)

Manifestation of the High Honour of Ahlulbait (A.S.):

Allah will reveal His other bounties and blessings on the day of Qayamat, one of them will be the manifestation of the high honour and position of Mohammad (S.A.W.S.) and his Progeny.

The Standard of Praise (Liwaul Hamd):

Abdullah ibne Salam asked the Holy Prophet (S.A.W.S.) regarding the ùStandard of praise (Liwaul Hamd) to be presented to him in Qayamat. He (S.A.W.S.) replied that, it's length is equal to the distance of a thousand years. It's pillars will be of red rubies, and it's handle of white pearls.while it's flag will be of green emeralds. One flag will be swirling in the east, the second in the west, while the third one will be swirling in the middle. On it three sentences will be engraved , "In the Name of Allah, the Beneficent, Merciful", "All praise be to Allah the Lord of the worlds", and "There is no God except Allah, Mohammad (S.A.W.S.) is the Messenger of Allah, and Ali (A.S.) is the friend of Allah".The length of each of these sentences will be equal to the length of a thousand years. Abdullah asked, "Who will be carrying this standard"? The Holy Prophet (S.A.W.S.) replied, "The same person who in this world is my Standard-bearer viz. Ali the son of Abu Talib (A.S.)".Abdullah replied, "verily you speak the truth. But also inform me as to who all will remain under the shelter of this standard". He (S.A.W.S.) replied, "The believers (mo'meneen) friends Shi'ahs of Allah, my friends aShiahs, and the friends and Shi'ahs of Ali (A.S.).verily this position is very high. And Allah's wrath be on the one who belies me, or argues over his (Ali's exalted) creation by Allah".

Ali (A.S.) will be the Distributor of kausar (saqiye kausar).

The Holy Porphet (S.A.W.S.) told Ali (A.S.) : "o Ali ! verily you are the distributor of (the water of) kausar". It is related in ukhisaal' of Shaikh Sadooq that the Commander of the faithful Ali (A.S.) said, "I along with my progeny

(Ahlulbait) will be standing besides the Holy Prophet (S.A.W.S.) near the spring of kausar.

Whoever wishes to meet us should strive to emulate our actions and words. For every house has some generous and noble people. Intercession (Shafa'at) is surely there for our friends. Hence strive to meet us there. For we shall shun away our enemies from there and give our friends to drink from it. And whoever drinks a sip from that blessed water will never become thirsty.

It is written in the saheeh of Bukhari that when some of the companions of the Prophet (S.A.W.S.) will be removed from the kausar, the Prophet (S.A.W.S.) will say, "o my Lord! these are my companions".

Allah will reply, "You do not know what they did after you.

They spread false traditions and made changes irreligion (Bid-at) This tradition is also quoted in the ninth volume of the usaheeh of Muslim.

The pulpit of praise (Maqame Mahmood).

In the Tafseer of Furat bin Ibrahim kufi Imam Ja'far-as-Sadiq (A.S.) quotes a Iengthy Hadees from the Holy Prophet (S.A.W.S.) that He said : As Allah has promised me, He will surely fulfill it. "Maybe your Lord will raise you to a position of great glory". (Surah- al- Bani Israil: 79). He will gather all the people on the day of qayamat, and will erect a Pulpit (Mimbar) for (zabro Jad), emeralds (zamrood), rubies (Yaqoot) and gold. I will mount on it and sit on the highest step. At that moment Jibra'eel will bring the Standard of praise (Liwaul Hamd), and handing it over to me will say, "o Mohammad (S.A.W.S.)! verily this is the praiseworthy position (Maqame Mahmood) about which Allah had promised you". Then I will tell Ali (A.S.) to mount the Pulpit, He shall do so and sit one step after me. Then I will hand over the Standard to him.

Ali (A.S.) will be the Distributor of Heaven & hell (Kaseemul Jannate wan Naar).

The the gate-keeper of Paradise (Rizwan) will birng the keys of Paradise and hand them over to me. Likewise the Keeper of hell (Malik) will also come and hand over the keys of hell to me. Then I in turn will give the keys to Ali the son of Abu Talib (A.S.) [o Ali ! You are the distributor of Paradise and hell –Holy Prophet]. And at that time Paradise and hell will be obedient to me as a bride is to her groom. And this is the interpretation of the Verse (Ayah): "Do cast into hell every ungrateful, rebellious one". (Surah-al-Qaf: 24).

Intercession (Shafa'ah).

It is written in Tafseere Qummi that Sama'ah says that I asked Imam Ja'far-as-Sadiq (A.S.) that, "How will the Holy Prophet (S.A.W.S.) intercede on the day of Qayamat? He (A.S.) replied, "When people will become weary and tired and will be sweating profusely, they will go to Prophet Adam (A.S.) and plead for his intercession. Adam (A.S.) will put forth his 'Tarke Ula' (leaving the better work for a less desirable thing) and excuse himself. He wil direct them towards Prophet Nooh (A.S.). Nooh (A.S.) will also apologise and direct them to go to the Prophet after him. Likewise each Prophet will direct them to the Prophet after them till they reach Prophet Eesa (A.S.). Eesa (A.S.) will then advice them to go to the Last Prophet Mohammad (S.A.W.S.).

Then the people will go to Him and plead His mercy and ask for His intercession. The Holy Prophet (S.A.W.S.) will accompany them till the Gate of Mercy (Babur Rahmah) and will fall into prostration (sajdah) there. At that moment Allah's voice will come "o Prophet! Lift your head up and intercede (for the people), for surely your intercession will be accepted. And ask whatever you wish, for surely you shall be given". (The intercession by the Holy Imam A.S.) has already been discussed in the Chapter of Accounting).

It is narrated from the Holy Prophet (S.A.W.S.) in

'Khisaal' that three groups of people will intercede on the day of Qayamat, and their intercession will be accepted (1) The Prophet (Ambiya), (2) The Scholars (Ulama), and (3) The Martyrs (Shohada), (Ehsanul Fawaed).

It is written in the third volume of 'Biharul Anwaar' that the Holy Prophet (S.A.W.S.) said, "Do not underestimate the Shi'ahs of Ali (A.S.), for each one of them will intercede for the people equal to the tribes of Rabi'ah and Muzar" (two great tribes of Quraysh).

Who will be Interceded for?

In 'Biharul Anwaar' it is narrated from the Holy prophat (S.A.W.S.) that He said, "Intercession (Shafa'at) will be for those of my Ummah who have committed major sins (gunahane kabeera), while those who are righteous will be in no need of it".

The Holy Prophet (S.A.W.S.) says: On the day of Qayamat I will surely intercede for the following four types of people: (1) Those who respact and honour My Progeny (Ahlulbait), (2) Those who fulfill the desires of My Progeny, (3) Those who work for their cause, and (4) Those who love them from their hearts as well as by the tongue (openly and in secret). (Sawaeqe Muhriqa).

Imam Ja'far-as-Sadiq (A.S.) says that the one who considers Prayers (Namaz) to be unimportant or lowly will not get Our Intercession.

Imam Mohammad-al-Baqir (A.S.) says that Our Shi'ah is the one who obeys Us and does not go against our word.

If a person does not do what is obligatory (wajib) and does not keep himself from sins and evil, he is not amongst the Shi'ahs, and will not receive Intercession of Mohammad (S.A.W.S.) and His Progeny (Ahlulbait). (Ensanul Fawaed)

In short a believer (mo'min) should always remain between fear (of Allah's wrath) and desire (of His Mercy), for these are the attributes of a believer.

Heights (A'araf).

There are three different interpretations regarding A'araf.

(1) According to the reports of Ahlulbait (A.S.), A'araf is a height on the Bridge of Serat on which the Holy Prophet (S.A.W.S.) will be standing alongwith His Progeny (A.S.). The foreheads of the friends and Shi'ahs of Ahlulbait (A.S.) will be emitting a light, and this will act as a permit [of the love of Ali (A.S.)] pass over Poole Serat.

It is stated in 'Sawaeqe Muhriqa' that no one will be able to pass over the Poole Serat unless he has a permit from Imam Ali (A.S.).

It is written in the Qura'an: "And on the A'araf there shall be men, who know all by their marks". (Surah-al-A'araf: 46).

(2) Another interpretation of A'araf is that it is a wall as said in the Qur'an: "On that day you will see the faithful men and the faithful women –their light running before them and on their right hand, good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement". (Surah-al-Hadeed: 12)

It is said in the interpretation of this verse that the light referred to here is the Love of Mohammad (S.A.W.S.) and His Progeny (Walayah). And this light will be (glowing more or less) according to the (extent of) belief (Eeman) and love (Walayah), and it will be (shining) on the right side. So will be emitting light such intensely that they will not be able to look at their feet. Some will be emitting light which will be infinite. While some will be emitting a weak light which will dim semetimes and shine sometimes. They will become disturbed and cry out "Our Lord! Make perfect our light, and grant us protection". (Surah-at-Tahreem: 8) During that moment the light of others will be of no help. The hypocrites and simmers will try to gain benefit from the light of the believers, but will not be able to do so, and a wall will be erected between them and this is the very

A'araf. "They will cry out to them: Were we not with you? They shall say: Yes! But you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you, till the threatened punishment of Allah came, which the arch deceiver deceived you about Allah".(Surah-al-Hadeed: 14)

"One the day when the hypocritical men and the hypocritical women will say to thos who believe: Wait for us, that we my have light from your light, it shall be said: Turn back and seek a light. Then seperation will be brought about between them, with a wall having a door in it, (as for) the inside of it, there shall be mercy int it, and (as for) the outside of it, there shall be punishment". (Surah-al-Hadeed: 13).

(3) A'araf is a place between Paradise and hell. The oppresed ones (mustaz-afeen), idiots and insane people foolish women, children who have died before attaining adulthood, people who have died between the appearance of two Prophets (and did not meet either of them), and people who were alive at that time but the Prophet's message did not reach them, will be made to dwell therein. There shall be no blessings and pleasures of Paradise and no punishment and wrath of Allah.

Shaikh Sa'adi says: A'araf is (like a hell in the eyes of the 'houries', but for the people of hell it is equal to

Paradise.

CHAPTER -X-

BRIDGE OF SERAT (POOLE SERAT)

'Serat' in the grammatical sense means a way or a road, and it's meaning according to the Shari'ah is a bridge or a road which passes from the top of hell. In a tradition from Ma'soom (A.S.) it is stated that 'Poole Serat' is a bridge thinner than a hair, sharper than a sword, and hotter than fire (of this world). The true believers (mo'meneen) will pass over it speedily like lightening. Some will find some difficulty over it, bu will later find relief. While there will be some who will slip and fall down in the pit of hell. The likeness of 'Poole Serat' is of 'The Righat Path' (Seratal Mustaqeem) of this world, the path of Ali (A.S.) and Aimmah (A.S.)'s obedience.

The person who in this world turned away frome the 'Seratal Mustaqeem' (The path of Ahlulbait) in word and deed, and was attracted towards falsehood, on the day of Qayamat he will slip over the Poole Serat and fall into hell. In Surah-al-Hamd, 'Seratal Mustaqeem' refers to both these paths (The path of Ahlulbait and Poole Serat).

Allamah Majlisi in his book 'Haqqul Yaqeen' quotes from Shaikh Sadooq that: Our belief concerning Qayamat is that the Passes (Aqabaat) have each a specific name, some are called Farz (compulsory Acts), others Amr

(Commands), yet others Nahy (Prohibitions). So when a man will reach the Pass of Farz, and he had neglected it (in his life), he will be stopped there and imprisoned for a thousand years, and the dues of Allah will be demanded of him. Now if he goes out of it by means of some good act performed by him in the world, or by the Mercy of Allah, then he escapes from it and goes on to another Pass. He will not cease to be sent from one Pass to another, and be stopped and questioned regarding his shortcomings in respest of each stage.

If he escapes safely from all the Passes, he will arrive at the abode of Permanence (Darul Baqa). Here he comes upon everlasting life, and perpetual beautitude, without any affliction whatsoever. He will reside in the neighbourhood of Allah, with the Prophets (A.S.), and the Imam (A.S.), the vercaious ones, the Martyres (Shohada), and the righteous ones from among His slaves. And if he is stopped at a Pass, and is questioned about a certain due in respect of which he is found wanting, and neither a good action on his part nor the Mercy of Allah reaches him, his step will stumbel and he will be hurled down in the fire of hell. (E'teqadatul Imamiyah).

Imam Mohammad-al-Baqir (A.S.) says, that when the verse (Ayah) "And hell is made to appear on that day" (Surah-al-Fajr: 23) was revealed, the Holy Prophet

(S.A.W.S.) was asked regarding it's interpretation. He replied, "Jibra'eel has informed me that when Allah will have gathered everyone from the beginning to the end on the day of Qayamat, one thouesand Angels will bring the hell pulling it with a thousand ropes with great difficulty. Hell will be roaring and raging with anger and the voice of breaking (of bones) will be heard from it. At that moment a ferocious voice will erput from it, which Allah has reserved to take the account of people, and every one will perish (with fear). Men, Angels, and the Prophet will be wailing with fright. Man will cry out, "Our Lord! save me, save me", while the Prophets will cry out, "O Lord! save my people (ummat)". So each Prophet will take account from Their people (ummat) and walk over the Poole Serat. No one will have any escape from walking over it. Allah says in the Qur'an: "And there is not one of you but shall come to it, this is an unavoidable decree of your Lord. And we will deliver those who guarded (against evil), and we will leave the unjust therein on their knees". (Surah-al-Maryam: 71-72)".

Then the Prophet (S.A.W.S.) said. "This bridge contains seven Passes (Aqabat), and each Pass has got a station equal to seventy farsakh, and seventy thousand Angels have be pogted on each station. All the people will have to cross these Passes".

1 st. Pass: kindness (Sile Raham), Trust (Amanah), Love of Ahlulbait (A.S.) (Walayah).

The first station here is of kindness (Sile Rahm). The person who in this world is not merciful towards his parents will have a short life. He will not prosper (in wealth), and in the Hereafter will be stopped on the first station on poole Serat, and no mercy will be shown towards him. The Holy Qur'an admonishes us in the following words: "And be careful of (your duty to) Allah, by whom you demand one of another (your rights), and to the ties of relationship". (Surah- an- Nisa: 1)

So when one of your relativet is sick visit him, if he is indigent help him and fulfil his wants, and visit them (your relatives) on important days (of Idd etc.).

The second station is of Trust (Amanah). Trust does not only include welth, but also if someone confides in you and tells a secret requesting you not to reveal it to anyone, this too is included in trust. If you disclose it to another, you have committed breach of trust. If you disgrace someone, you have committed breach. And also if someone keeps some wealth with you as a trust and even after promising to return it, you refuse to do so, you are said to have committed breach (of trust). The same rule applies for hire. If you borrowed something from someone for a fixed period, after the period having expired you do not return it, it will be deemed as being a violation of trust.

Shaikh Husain bin Sa'eed al Ahwazi relates from Imam Mohammad -al- Baqir (A.S.) that one day someone gave the good news to Abu zarr that his sons had brought a huge stock of cattle, and that his Property had increased. To which Abu zarr replied, "The increasment of property will not make me happy, nor do I consider it to be a prosperity for I believe in being moderate and little is sufficient for me. The guarding of this property would have made me busy and being negligent (of my duty towards Allah). I have heard the Messenger of Allah (S.A.W.S.) as saying that, on the day of Qayamat when a person who is trustworthy and kind passes over the upoole Serat', kindness and trust will be on both the sides to support him.

It is also related that the person who has committed breach of trust or severed relations with his kith a kin, on the day of Qayamat when he will walk over the poole Serat, none of his deeds will be of any help to him, and he will fall flat into the pit of hell.

The third station is of Love of Ahlulbait (A.S.) (Walayah). Regarding the love of Ahlulbait (A.S.) many traditions have been quoted in the Shi'ah as well as Sunni books, that Walayah means the Love of Imam Ali (A.S.). In Tafseere Sa'labi it is writren regarding the verse : "And stop them, for they shall be questioned". (Surah- al-Saffat : 24). It is said that people will be Stopped and asked if they accepted the walayah' of Imam Ali (A.S.) in the world and asid, "Aliyyun Waliyullah", while believing in it.

Allamah Huwainee and Tabari both great scholars of the Ahle Sunnat quote the Holy Prophet (S.A.W.S.) as saying that, "o Ali ! Whoever denies your love will be stopped (from going further) over the poole Serat".

In Sawaeqe Muhriqa it is written that whoever has got the passport of the Love of Ali (A.S.) will pass easily over the Serat. Many other traditions aquoted which cannot be written here due to lack of space.

2nd . pass- Namaz. (Salat)

On this pass a person will be stopped and questioned regarding the five daily prayers, the prayer of Signs (Namaze Ayaat), and elapsed prayers (Namaze Qaza), about which it has been discussed in the chapter of "Accounting".

Imam Ja'far- as-Sadiq (A.S.) in his last will said, "Whoever consideng Namaz to be unimportant (or lowly) will not receive our Intercession (in Qayamat)".

Allah says in the Qur'an, "Woe to the praying ones, who are unmindful of their prayers". (Surah- al-Ma'oon : 4- 5).

The person who does not offer Namaz dies thirsty, and will also arise thirsty from his grave. People should themselves recite Namaz and advice others to do so. We should adapt our children to offer Namaz before they reach puberty, because parents of a child reciting Namaz too get a share in their rewards. Parents who advise their children (while they are still young) to do good deeds and their childern in turn follow them, such parents receive the reward thereof. And after a child reaches puberty the good deeds are recorded in his own scrolls. Once a Prophet was passing from near a grave with his companions, when suddenly he told them to pass away quickly for the person in the grave was being chastised by Allah's wrath. One year later when he passed by that same grave, he sensed that the wrath of Allah had been lifted up from the grave. He was astonished and asked Allah the reason for it. Allah relied, "This person had left behind him a child who was sent to school, his teacher taught him to recite "Bismillahir Rahmanir Raheem".Thus when his child addressed Me as being a Beneficent and Merciful Lord, I forgave his parents, for they have been a medium for his birth. I felt ashamed that inspite of their child addressing me thus, I should punish them".

"O you who believe ! save yourselves and your families from a fire whose fule is men and stones". (Surah- at-Tahreem: 6)

Then we should warn our relatives and friends (from the wrath of Allah) by enjoining good (Amr bil Ma'roof) and forbidding evil (Nahy anil Munkar).

3rd. Pass- zakat.

If a person in his life has ont paid Uzakat or ukhums due on him (even equal to a dirham) to the deseeving persons will be stopped at this pass. The Holy Prophet (S.A.W.S.) says, that on the day of Qayamat, the non-payer of uzakat' will be in a state that a python (called Aqra) will be wound around his neck. (Aqra is the name of a python, the hairs of whose body have fallen off due to intense poison in it). In another tradition it is stated that if a person does not pay ukhums' due on his agricultural field, on his neck will be placed a chain of the seven worlds on the day of Qayamat. It is also related that when Imam- al- Mahdi (A.T.F.S.) reappeares, He shall put to death those who do not pay zakat due on them. The person hoards large provisions of gold a silver (will zakat due on them), on the day of Qayamat these dirhams and dinars will be made red hot in fire and will be placed on their foreheads and their sides.

As said in the Qur'an, "on the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it, this is what you hoarded up for yourselves, therefore taste what you hoarded". (Surah- al – Bara'at : 35) There is on difference between the uzakat of wealth and the uzakat of boody (Fitrah).

Many harsh woads have been used regarding the non-payment of ukhums', and many traditions are found regarding it. One tradition needs to be quoted here from UAl kafi' that Imam Ja'far- as-Sadiq (A.S.) saya. that on the day of Qayamat the most difficult time will be, when the deserving person of khums will catch hold of the end of the shirt of the one who did not pay it They will ask for their right from them on this pass, and will not allow him to move further until he gives them their due rights. But the situation will become even worse when the Interceders (Ahlulbait) themselves will ask for Their Rights (khums) from people.

4tn. Pass- Fasting (Saum).

On the fourth pass people will be questioned regarding fasting. It a person has been fasting in this world, only then shall he be permitted to pass over it easily, otherwise he shall be stopped there. The Holy Prophet (S.A.W.S.) has said, "Fasts act as a shield against the flames of the fire of hell". The Holy Prophet (S.A.W.S.) has said, "For the one who fasts there are two good tidings for him, one at the time of breaking the fast (Iftaar), while the second when he shall meet his Lord. He will then pass over the poole Serat easily and enter the presence of his Almighty.

5th. Pass- pilgrimage (Haj).

It the perfomance of Haj becomes obligatory (wajib) on a person in his life- time, and he does not perform it, then he shall be stopped at this pass. It is stated that during death it will be said unto him "You have died the death of a jew or a christian. You are not associated with Islam". It is said in the Qur'an, "And pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it, and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the world". (Surah-al-Aale Imraan : 96)

6th.pass- Cleanliness (Taharah).

According to Ibne Abbas purification (Taharah) is of three types : Ablution (Wuzu'), Bath (Ghusl), and Tayammum, while others consider it to be absolute purification (of the body as well as the soul). If a person does not take care of cleanliness (or purification), specially those men and women who do not perform the ceremonial bath (Ghusle Janabat) correctly or on it s prescribed time, shall be stopped at this pass. Women should also take care about the performance of other baths (viz. Qhusle Haiz, Nifaas, Iztahaza etc.), and not be negligent about it as is the custom amoungst, ignorant people. It is related that a person who does not keep himself away from impurities, he will safe the squeeze in the grave (as has been discussed in the chapter of "Grave").

7th.pass- Rights (Mazalim).

UMazalim is sometimes interpreted as justice while sometimes it refers to the rights of oyhers. The Holy Qur'an says about this pass: "Most surely your Lord is watching". (Surah-al-Fajr : 14) In interpretation of this verse Lord is said that some people will be passing over the poole Serat in a manner that they will be clasping it by their hands. Others will be walking in manner that one leg of their's will be slipping and they will be taking help of their second leg, while the Angels will be standing on both sides. People will be falling into the fire of hell like bats (falling on the ground). The person who is fortunate to get the Mercy and Blessings of Allah will pass over the poole Serat easily and will say, "All praise be to Allah, for verily He has completed my good deeds with His Mercy and Blessings abd increased my reward. I thank Him that He with His Beneficence and kindness gave me freedom, when I had lost all hope". Without doubt Allah is the forgiver of sins of His servants and the rewarder of their good deeds. If a person has troubled someone with no fault of his, he will be imprisoned for five hundred years on this pass so much so that his bones will break. If a person has usurped someone's wealth, he will be imprisoned for forty years on this pass and then he shall be thrown into the fire of hell. In traditions it is narrated that in exchange for one (usurped) dirham, seven thousand (accepted) prayers of the usurper will be given to the person whose dirham he acquired. (It has already been discussed in detail in the chapter of Accounting).

Incident.

Allamah Bahauddin Sayyed Ali bin Abdul karim Neeli Najafi (whatever praise of his is done will be quite less, who was the student of Shaikh Shaheed), in his book UAnwarul Maziyyah (written in praise of Imam Ali) narrates an incident from his father who says that : In Neela (a village in Abaee) there lived a person who was the superintendent of the Mosque. One day he did not come out of his house, when people called him he excused himself. People inquired about it and they found out that his entire body was charred except his thighs, and he was groaning with pain and sorrow. When people asked him how he burnt himsef he replied that, "I dreamt that Qayamat has dawned, and people are in anguish because majority of them are been thrown into hell, while a small minority was going towards paradise. I was among those who were going towards paradise. Suddenly I reached a large and lenghty bridge which was referred to as upoole Serat'. I started walking on it, and as much as I walked its breadth became narrow and it's length increased until I reached a place where it turned sharper than a sword. Beneath was a large valley full of black and roaring fire whose flames were spurting out like large mountain peaks. Some people walked away easily while some slipped and fell down. And I was so much scared that I had no other wish except to across the bridge rapidly. Suddenly I reached that place where I could no longer control myself and I fell head- long into the pit of the blazing fire. It's pit had no end and the fire pulled me down. I could not even scream and my mind went blank, and I reached down equal to the distance of seventy years. Suddenly I was inspired and I called out "o Ali ibne Abi Talib! O Amiral Mo'meneen! help me my Lord". At that moment I saw a person standing on the edge of the valley. I recognised him to be no other than my Master Ali (A.S.). I called out to Him and He commanded me to extend my hand. I did so and He pulled me out of the blazing fire. Then He (A.S.) started extinguishing the fire from my thighs with His blessed hands. I suddenly woke up from my dream and found that my whole body was burnt, except my thighs where my Mmaster had laid His hands". This person treated his wounds for three months and was cured.

Now whenever I relate this incident to anyone, he develops fever (due to fear), while only some remain uneffected.

Those A'mal which Prove helpful to pass over the poole serat easily.

(1) Sayyed ibne Tawoos in his book UIqbal relates that whoever recites twenty units (Rak'at) of prayers after Namaze Maghrib on the night of the first of Rajab, such that in each Rak'at after Surah-al -Hamd recites once Surah-al-Tawheed, then he and his family will be saved from the punishment in the grave, and will cross the poole Serat like lightening without any accounting

(2) It is related that whoever fasts for six days in the month of Rajab will find peace in Qayamat, and will walk over the poole serat easily without been accounted.

(3) It is related that a person who recites ten units of Namaz on the night of twenty ninth Sha'ban, such that in each unit after Surah-al-Hamd recites ten times Surah-at-Takasur, Surah-an-Naas, Surah-al-Falaq, Surah-al-kaferoon, and Surah-at-Tawheed each, Allah will give him reward equal to theologians, and will increase his good deeds, will ease his accounting, and he will cross the poole Serat like lightening.

(4) As discussed in the earlier chapter, that whoever goes

for pilgrimage to the shrine of Imam Ali-ar-Reza (A.S.), Imam (A.S.) Himself comes for his resque (in Qayamat) at three different places and saves him from the terrors of that day one of which is the UBridge of Serat'.

CHAPTER -XI-

HELL (DOZAKH)

Hell is a valley whose depth cannot be imegined, and the fire of Allah's wrath is blazing therein. It can also be called the prison of the hereafter. In it lies different types of punishments which cannot be perceived by a man's intellect. In fact it is opposite to paradise wherein are different types of blessings and pleasures. But in hell there is hardship, restlessness and humiliation.

We quote here some of the verses of the Qur'an which throw ligt on these punishments.

Food & Drink of the people of hell.

Allah says, "Then shall you, O you who err and call it a lie! Most surely eat of a treeof zaqqom". (Surah-al-Waqe'ah : 51,52)

It is tree which grows in the pit of hell, it's fruits being ugly and bitter. It is (poisonous) like the fang of a snake, and the touch of it makes men fear. This is the food of the dwellers of hell. "And fill (your) bellies with it, then drink over it of boiling water". (Surah-al-Waqe'ah : 53, 54)

It is related that one of the punishments by Allah for the people of hell will be intense thirst. Then after a long time hot boiling water mixed with pus will be given to them, and they will drink it because of extreme thirst.

"And who are made to drink boiling water, so it rend their bowels asunde". (Surah-al- Mohammad : 15)

It is related that if a drop of that water be put on a mountain (in this world), it will be reduced to dust. "And drink as drinks the thirsty camels". (Surah-al-Waqe'ah: 55). They will drink that water liter like a camel who is thirsty from many days, and drinks whilst shivering. Heem (the water referred to in this verse) is the plural of Aheem' which means a camel suffering from a disease. This disease is equivalent to dropsy, which usually happens to a camel, in which it keeps drinking water but is not satiated until it dies. this will be the state of the dwellers of hell. "This is their entertainment on the day of requital". (Surah-al-Waqe'an: 56) This 'zaqqoom' and 'Hameem' will be given to them in Qayamat as an introduction to Allah's wrath. And whatever is destined in hell (for the disbelievers) is far more harsh and beyond descriprion. "Surely the tree of the zaqqoom, is the food of the sinful, like dregs of oil, it shall boil in (their) bellies, like the boiling of hot water". (Surah-ad- Dukhan : 43- 46).

And because of it the intestines and stomach will melt. This same boiling water will be thrown on their heads, as a result of which their whole body will melt. "Then pour over his head of the torment of boiling water".(Surah-ad-Dukhan: 48) Even after such state their punishment will not be lessened. " Their chastisement shall not be lightened nor shall they be given respite". (Surah-al- Baqarah: 162)

"So oft as their skins are thoroughly burned, we will change them for other skins, that they may taste the chatisement". (Surah-an- Nisa: 56)

"Surely with Us are heavy fetters and a flaming fire, and food that chokes and a painful punishment". (Surah-al-Muzzammil: 12,13)

Among the other foods of the dwellers of hell is 'Ghasaleen' as said in the Qar'an, "Nor that food except refuse". (Surah-al-Haqqah: 36) It is written in 'Majma' ul Bahrayn that whatever is excreated from the stomach of the people of hell, will be given to them for eating.

"Made to drink from a boiling spring. They shall have no food but of thorns, which will neither fatten nor awail against hunger". (Surah-al- Ghashiyah: 5-7) "And he shall be given to drink of festering water". (Surah-al-Ibraheem: 16) The festering water referred to in this verse is the blood and wastage which will be oozing out of the private parts of fornicator women, and will be given to the dwellers of hell to drink.

"But boiling and intensely cold water". (Surah-an-Nab'a: 25) The interpreters say that 'Ghassaq' (the water referred to in this verse) is a spring in hell which contains venom of poisnonous animls, and this also shall be given to the people of hell to drink.

Clothes of the people of hell.

"For them are cut garments of fire, boiling water shall be poured over their head. With it shall be melted what is in their bellies and (their) skins as well". (Surah-al-Haj: 19,20)

"Their shirts made of pitch (Qatran) and fire covering their faces". (Surah-al-Ibraheem: 50) 'Qatran' is a black and stinking substance. Some interpret it to be tar, but the reality is that nothing of the hereafter can be compared to the things of this world. It is related that if a dress of the people of hell is hung between the earth and the sky, then all the people on the warth will scourch and die due to it's heat and evil odour.

Hand Cuffs and Shackles of the people of hell.

"The guilty shall be recongized by their marks, so thay shall be seized by the forelocks and the feet". (Surah-ar-Rahman: 41) It means that some of the evil doers will be seized by the hair of their fore heads and flung into hell, while some will pulled by their legs and thrown into the fire. When the fire of hell will see them, it will roar with rage and will proceed to devour them.

"Surely it sends up spaks like palaces, as if they were towny camels". (Surah- al-Mursalat: 32,33)

"Then thrust him into a chain the length of which is seventy cubits". (Surah-al-Haqqah: 32)

"When the fetters and the chains shall be on their necks, they shall be dragged". (Surah-al-Mo'min: 71)

"And on the day of resurrection you shall see- those who lied against Allah, their faces shall be blackned". (Surah-az-aumar: 60)

"The fices shall scorch their faces, and they therein shall be in severe affilction". (Surah-al-Mo'menoon: 104)

Beds of the people of hell.

"They shall have a bed of hell- fire and from above them coverings (of it), and thus do we reward the unjust". (Surah-al-A'araf: 41)

The people of hell will be sitting on planks of fire, and will cover themselves with it.

Keepers of hell.

"Over it are Angels stern and strong, they do not disobey Allah in what He commands them". (Surah-at-Tahreem: 6)

"And for them are whips of iron". (Surah-al-Haj: 21)

The keepers of hell will have with them clubs of iron, with which they will be striking the heads of evil- doers. The dwellers of paradise will call out to the dwellers of hell and say, "Whatever Allah has promised for us, He has surely fulfilled, and we have tasted the reward of our good deeds. Have you also seen whatever chatisement Allah had promised for the evil-doers"?

They will reply in the affirmative. Then a caller will call out by the command of Allah: Allah's wrath be on the oppressors.

"So today those who believe shall laugh at the unbelievers". (Surah-al-Mutaffefeen: 34), as they used to laugh and make fun of (in the world) those who believe.

Shaitaan will be the companion of the dwellers of hell, while the dwellers of paradise will meet one another and rejoice. The dwellers of hell will bear animosity and hate one another.

"And whoever turns himself away from the remembrance of the Beneficent Allah, We appoint for him a shaitaan, so he becomes his associate. And most surely they turn them away from the path, and they think that they are guided upright, until when he comes to Us, he says: O would that between me and you there were the distance of the east and the west, so evil is the associate". (Surah-az-zukhruf: 36-38) It is related that both of them (the evil – doer and his comrade shaitaan will be bound together in a single chain and thrown into the fire.

"When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder. And those who followed shall say: Had there been for us a return, then we would renounce them as they renounced us". (Surah-al –Baraqah: 166,167)

Regarding the animosity between the people of the hell, it is said in the Qur'an: "Then on the day of Qayamat some of you shall deny others, and some of you shall curse others". (Surah-al-Ankaboo: 25)

"The friends shall on that day be enemies one to another, except those who guard (against evil)". (Surah-az-zukhruf: 67)

It is related that the friendship which has been establiehed against the will of Allah in this world, shall turn into enmity in the hereafter. When the evil- doers will get exhausted by the punishment and loose all hope, they will call out to the keepers of hell, as said in the Qur'an, "And they shall call out: o Malik (name of the keeper of hell)! let your Lord make an end of us. He shall reply: Surely you shall tarry Certainly We have brought you the truth, but most of you are averse to the truth". (Surah-az- zukhruf:

77, 78)

Gates of hell.

"It has seven gates, for each of those is a (special) class (of sinners assigned)". (Surah-al-Hijr: 44) It is related in "Anware No'maniyah" and 'Biharul Anwaar' that when Hazrat Jibra eel descended with the above verse of the Qur'an, the Holy Prophet (S.A.W.S.) requested him to explain to about the qualities of hell, Jibra'eel replied, "O Prophet of Allah (S.A.W.S.)! verily there are seven gatse in hell. The distance between each of these gates is equal to the length of seventy years, and each one of them is hotterthan the other. The names of the gates are : (1) Hawiyah (Lit. meaning a pit) – And this gate is for the hypocrites (munafeqeen) and disbelievers (kuffar), (2) Jaheem- It is for the polytheists (those who associate someone or something with Allah), (3) It is for the sabians (star worshippers), (4) Lazza-It is for shaitaan and his followers and the magians (fire worshippers), (5) Hutamah (Lit. Meaning that which crushes to pieces) – It is for the jews, (6) Sa'eer (Lit. meaning a blazing fire) – It is for the christians". When Jibra'eel came to describe the seventh gate he became silent. The Holy Prophet (S.A.W.S.) told him to describe the seventh gate, to which Jibra'eel replied, "It is for the proud people of your ummat, who die without repenting for their sins". The Prophet (S.A.W.S.) lifted his head and was so much grieved that he became unconscious. When He regained consciousness. He said, "O Jibra'eel verily you have made my trouble two-fold. Will my people also go to hell"? Then He started weeping. After this incident He did not communicate with anyone for some days, and whenever He recited Namaz, He wept bitterly. Because of His intense weeping, all His companions too wept. They asked Him the reason for His grief, but He did not reply. Imam Ali (A.S.) was out on some mission, and so the companions went to the persence of the Lady of Light Hazrat Fatema (A.S.). They went to Her house at the time when She was grinding the millstone. She was reciting the following verse of the Qur'an: "While the hereafter is better and more lasting". (Surah-al-A'ala: 17). The companions related to Hor the state of Her Fater. When She heard it, she got up and wore her cloak (chader) which had twelve patches sewed with the leaves of the date – tree. Salman –al- Farsi who was present amoungst those people was moved after looking at the worn out cloak of Hazrat Sayyedah and said, "Alas! The daughters of Qaiser (Caesars, the rulers of ancient Rome) and kusras (rulers of ancient persia) sit on golden thrones, but the daugter of the Prophet of Allah has no proper clothes to wear". When Hazrat Fatema (A.S.) reached the presence of Her Father, She saw His bad state and the state of His companions and started weeping. She then said, "O Father! Salman is astonished after looking at My worn-out cloak. I swear by the Lord Who has chosenYou as the Prophet, since the past five years we have got only one sheet of cloth in out house, during the day on which we feed the camels, and during the night rest on it. And our childern have got a mattress of a skin with dry leaves of the tree of dates". The Holy Prophet (S.A.W.S.) turned towards Salman and said, "Do you pay heed and take lesson"? Hazrat zahra (A.S.) saw that due to excessive weeping the face of the Holy Prophet (S.A.W.S.) had turned pale, and His cheeks had sunk in, and as relared by kashfi that the earth where He was sitting had turned wet with tears. She (A.S.) told Her Father, "May my life be Your ransom, why do you weep"? The Prophet (S.A.W.S.) replied, "o Fatema Why should I not weep? For verily Jibra' eel has revealed to me a verse (Ayah) describing the qualities of hell, that it contains seven gates, which in turn have seventy thousand fissures of fire. And in each fissure there are seventy thousand coffins of fire, and each coffin contains seventy thousand types of punishment." When Hazrat Fatema (A.S.) heard this She cried out, "Verily the one who is fed to this fire is doomed". Saying this She fainted. When She regained consciousness, She said, "O the best of creatures! Who is worthy for such a punishmet"? The Prophet (S.A.W.S.) replied, "Those from my ummat who follow the passions of their self and neglect Nama, and this punishment I quite less when compared to the other punishments". After hearing these words each companion of the Prophet came out weeping and lamenting thus: "O sorrow! The journey (to the hereafter) is quist far, while the equipment quite less". While some were crying, "O I wish my mother had never given birth to me, so I would not have heard about this punishment". AmmareYasir said, "I wish I were a bird, so I would not be stopped (in Qayamat) for accounting". Bilal who was not there came and asked Salman the reason for the grief, to which he replied, "Woe be upon you and me! For verily we will have a dress of fire instead of this dress of cotton, and we will be fed with the ùZaqqoom' (a poisonous tree in hell)". (Khazeenatul Jawahir)

Related to the severity of the punishment in hell.

(1) Abu Baseer says that I told Imam Ja' far-as-Sadiq (A.S.), "o son of the Prophet! Please admonish me from the wrath of Allah, for my heart has turned hard". Imam (A.S.) replied, "o Abu Mohammad! Get ready for the lengthy life, the life of the hereafter, which is eternal. So worry about it and get ready for it. One gay Jibra'

eel came to the presence of the Holy Prophet Mohammad (S.A.W.S.) in a sad serious mood. Wjile other times whenever he came to the Prophet he came with a smiling face. The Holy Prophet (S.A.W.S.) looked at him and said, "o Jibra' eel! what has happened to you, for you look sad and angry". To which Jibra'eel replied, "The blower which was used to incite the flames of the fire of hell has been stopped". The Prophet asked him as to what the blower was? Jibra' eel replied, "o Prophet! According to the orders of Allah, the fire of hell was given air with blower for a thousand years till it turned white. Then again it was given air for a thousand years till it turned red. While again it was given air for a thousand years and lutimately it turned dark and black. It one drop the zaree' (liguid which is the admixture of the sweat of the people of hell, and the wastage which will be oozing from the private parts of the fornicator women, which will be boiled in large vessels by the heat of the fire of hell, and the evil doers will be given to drink it) be poured in the seas in this world, the entire world would be ruined because of it' s filthyness If one ring of the seventy feet chain to be bound in the necks of the people of hell be placed on the earth, it would melt because of intense heat And if one shirt of the shirts of the people of hell be hanged between the sky and the earth, the entire world would perish because of the bad odour emitting form it". After saying this Jibra'eel and the Holy Prophet (S.A.W.S.) both wept. When Allah saw this, He sent one of His Angels to Him. The Angel said, "o Prophet! Allah sends salutations to you, and says that surely He has kept this punishment far away from you". After this whenever Jibra' eel came to the Prophet, He was in a good mood". Imam Sadiq (A.S.) continued, "on that day the dwellers of hell will become aware of Allah's great chatisement, likewise the dwellers of paradise will also become aware of Allah's Mercy and Blessings. hen the evil-doers will be thrown into the fire of hell, they will try hard for seventy years and finally come to the mouth of hell. Then the Angels standing there will strike their heads with iron clubs, and they will again fall into the bottom of the pit. They will then be given new skins so as to repeat and proling this punishment". Then Imam (A.S.) asked Abu Baseer, "Is this enough for you"? He replied, "verily it is enough".

(2) A tradition has been narrated from Imam Ja' far –as-Sadiq (A.S.) that the Holy Prophet (S.A.W.S.) said, "on the night of my ascension (Me' raj) when I reached the first heaven, I saw all the Angels rejoicing, but one of

them was quite different from the others. His face was fearful and showed signs of anger. He saluted me but unlike others did not smile at me. I asked Jibra' eel as to who he was. Jibra' eel replied, "verily You should fear him, for we all fear him. This Angle is the keeper of hell. From the day Allah appointed him as the keeper of hell his anger and wrath increases for Allah's enemies. And when Allah shall order him to take revenge upon His enemies, he shall do so with harshness and severity. If he had ever met anyone joyously, he would also have smiled at you". I saluted that Angel and he answered me and gave me good news of paradise. Ihen I told Jibra'eel, "o Jibra'eel! tell him to let me have a glimpse of hell". Jibra'eel requested him and he lifted the veil off and opened one of the doors of hell. Suddenly flames of fire erupted from it which reached the sky and covered it entirely, and started roaring a raging and creating terror. I told Jibra' eel to request him to put back the vril. The keeper of hell ordered the flames which had reached the sky to go down".

(3) Imam Ja'far-as-Sadiq (A.S.) says that, "Allah has not created any man but with tow places, one in paradise and the evil –doers in hell, a caller will call out to the dwellers of paradise and say, "Look towards hell". They shall do so, and they will be shown their place in hell

which would have their's if they had sinned. When they see it they will be so much excited, that had there been death in paradise, they would have died of happiness. Iheir happines will have no bounds for "praise be to Allah, and thank Allah that He has saved us from this bunishment". In the same manner it will be said to the dwellers of hell, "lift your heads up and see, this would have been your place (in paradise) if you had believed". They will become so much depressed, that had there been death in hell, they would have died of grief. Then the places of the people of hell (in pa-adise) will be given to the people of Paradise and vise versa. This is the interpretation of the verse of the Qur'an, "These are they who are the heirs, who shall inherit the Paradise, they shall abide therein". (Surah-al-Mo'meneen: 10, 11)

(4) The Holy Prophet (S.A.W.S.) says, that when the good-dores will be put into Paradise and evil-doers into hell, a caller will call out, "O the people of Paradise! And O the people of hell! Will you recognise death if we show it to you giving it a form"? They will reply, "No we will not be able to recongise it". Then death will be given the form of a cattle and made to stand betwwen Paradise and hell, and it will be said to them, "look, this is death". Then the cattle (death) will be sacrificed by the orders of Allah, and it will be said to

the people of Paradise: "Now you shall always remain in Paradise and death will not harm you", and it will be said to the people of hell: "You too shall stay in hell forever and death will not relieve you". "And warn them of the day of intense regret, when the matter shall have been decided, and they are (now) in negligence and they do not believe". (Surah-al-Maryam: 39). Then the people of hell will regert and loose hople of mercy.

(5) Imam Ali-al-Murtaza (A.S.) says, that for the evil-doers there has been created a borrough between the fire (of hell). There will be chains bound in their feet, and their hands will be tied with their necks. Their shirts will be of copper, and dresses of fire. They will be chastised with intense heat. The doors of hell will be closed upon them (so there is no escape), and will never be opened. Cool breeze will not enter therein, and they will not find immunity from sorrow and grief. Their punishment will be of different types and increase occassionally. Their state there will no change, nor their age increase. They will plead with Allah for death, but He will say, "You will ever remain in this state and taste chastisement".

(6) According to trustworthy authorities, Imam Ja'afar-as-Sadiq (A.S.) says, that in hell there is a well in which some of the people will be imprisoned. This place is for

the arrogant and proud people, the stubborn evil-doers. It will also be reserved for the enemies of Ahlulbait (A.S.). The least punishment here is that the person (having the least punishment) will be floating in the sea of fire, his shoes will be of fire and strings of the shoes will also be made of fire. And because of intense heat his brain will be boiling inside his skull. He will think that his punishment is quite severe, but in fact his punishment will be the least when compared to the others.

CHAPTER -XII-

PARADISE (JANNAT)

The literal meaning of ùJannah’ is a green garden, whether in the earth or the heavens. According to the religious interpretation, it is a place which Allah has created for the believers (mo’meneen) and His virtuous slaves, in which they shall dwell forever.

It is related from Imam Ja’far-as-Sadiq (A.S.) in "Sifatush Shi’ah" that He (A.S.) said, "The person who does not believe in the following four things is not from our Shi’ahs: (1) Me’raj (ascention) of Prophet Mohammad (S.A.W.S.). (2) Questioning in the grave by Munkir & Nakeer, (3) Existence of Paradise and hell, and (4) Our Intercession (Shafa’at)".

Verses (ayah) of the Qur’an are an open proof of the existence of Paradise and hell.

"It is prepared for those who guard against evil". (Surah-al-Aale Imraan: 132)

"And the garden shall be broughtnear for those who guard (against evil)". (Surah-ash-Shur’ara? 90)

It is beyond the capacity of the people of this world to have a comprehension of the bliss of Paradise. Only a brief belief in it’s existence is sufficient, and one should not go into details as to where it is or how it is. It can be compared to a child in a mother's womb who is not aware of the outside world.

"So no soul knows what is hidden from them of that which will refresh the eyes, reward for what they did". (Surah-as-Sajdah: 17)

Regarding the blessings of Paradise, it is writing in the Qur'an: "They have therein what they wish and with Us is more yet". (Surah-al-Qaf: 35)

"And they shall abide in that, which their souls long for". (Surah-al-Ambiya: 102)

In short Paradise is a place free of emptiness and sorrow. Handicap, ailment, and ageing does not exist there. No place for boredom and uneasiness. There is absolute peace and contentment. Hence it is also referred to as "Darus Salaam"(the abode of peace).

Kingdom of Paradise.

For the believers there will be a true kingdom on which they will have full control, and whatever they desire will take place, no one will disobey them.

"Verily the people of Paradise are true kings".

"And when you see there, you shall see blessings and a great kingdom". (Surah-ad-Dahr: 20)

It is also related that when the person having the lowest rank in Paradise looks at his kingdom, it's distance will be equal to a period of one thousand years, and even the Angels will not be permitted to enter it without his consent.

Vastness of Paradise.

"The extensiveness (of Paradise) of which is as the extensiveness of the heaven and the earth". (Surah-al-Hadeed? 21)

It is related that one day Jibra'ael decided to calculate the length of Paradise. He flew for a distance equal to thirty thousand years and became weary, then he requested Allah to give him strength. Then again he flew for thirty thousand times and each time equal to thirty thousand years and then lost vigour. He then asked Allah whether he flew more or more was left. One hourie of Paradise came out of her tent and said, "O Spirit of Allah! Why do you trouble yourself, for you have flown so much that you have not even crossed my courtyard as yet". Jibra'eel askedher as to who she was. She replied that she was a hoorie and had been created for a believer (mo'min). (Tafseere Umdatul Bayaa)

Food of Paradise.

Whatever the dwellers of Paradise will wish, will be made available for them to eat.

"And abundant fruit, neither intercepted nor forbidden". (Surah-al-Waqe'ah: 32, 33)

"And fruit such as they choose, and the flesh of fowl such as they desire". (Surah-al-Waqe'ah: 20, 21)

Abu Sa'eed Khudri relates from the Holy Prophet (S.A.W.S.) that He said that in Paradise birds with seventy thousand feathers will be flying in the air. Whenever a believer will desire to eat something, a bird will fly down to his eating-carpet and will flap it's feathers, and from each of their feathers will fall a dish whiter than ice and more delicious than honey, and more fragrant than musk. and no other food will be like it. Then the bird will fly away.

"In both are fruits and palms and pomegranates". (Surah-ar-Rahman: 68)

"Amid thorneless lote-trees, and banana trees (with fruits), one above another. And extended shade". (Surah-al-Waqe'ah: 28-30)

"Gardens and vine-yards". (Surah-an-Naba': 32)

Drinks of Paradise.

"Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink, and rivers of honey clarified". (Surah-al-Mohammad: 15)

"They are made to quaff of a pure drink that is sealed (to others). The sealing of it is (with) musk, and for that let the aspirers aspire. And the admixture of it is a water of Tasneem. A fountain from which drink they who are drawn near (to Allah)". (Surah-al-Mutaffefeen: 25-28)

"And they shall be made to drink therein a cup the admixture of which shall be ginger, (of) a fountain therein which is named Salsabil". (Surah-ad-Dahr: 17, 18)

"Surely the righteous shall drink of a cup the admixture of which is camphor". (Surah-ad-Dahr: 5)

In Paradise there shall be flowing different types of streams, and the taste and savor of each shall be different from the other, and their names are kept according to their qualities. And in all these streams the fountain of Kausar is exclusive which flows from beneath the heaven. It's earth is softer than ghee, and it's pebbles of topaz (zabro jad), rubies (yaqoot), flows in Paradise, and on the day of Qayamat will be know as ùHauz'.

Dresses & Ornamets of the people in Paradise.

"Ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk, thick silk brocade interwoven with gold". (Surah-al-Kahf: 31)

"They shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk". (Surah-al-Haj: 23)

It has been related that the Holy Prophet Mohammad (S.A.W.S.) said, "When a believer (mo'min) enters his palace in Paradise, a crown of magnificence will be placed on his head, and he will be given to wear seventy thousand different types of dresses adorned with various gems and pearis. If one of these dresses is made apparent to the people of this world, they will not be able to bear it's fragrance".

Imam Ja'far-as-Sadiq (A.S.) says, that on every Friday Allah presents a dress of honour for a believer to an Angel (to keep it for him). The believer (in Paradise) wears one over his waist and puts another on the shoulder, and wherever he goes it's vicinity gets illuminated by it's light.

Palaces of Paradise and their adornment.

Allah says in the Qur'an: "And (Allah) will cause you to enter into gardens, deneath which rivers flow, and goodly dwellings in dardens of perpetuity, that is the mighty achivement". (Surah-as-Saf: 12)

Regarding the interpretation of the "Goodly dwelling" it is related from the Holy Prophet (S.A.W.S.) that there is a palace in paradise made of pearla, which has seventy houses of red rubies (Yaqoot). And in everty house are seventy rooms of groon emeralds (zamarood) . And in each room there are seventy thrones on which are spread seventy carpets, and on each carpet will be seated UHourul Een'. And in each room there will be seventy eating carpets, on which there will be seventy types of delicious dishes, and in each room there will be one servant (male and female) . Allah will give strength to a believer so much that he will be able to derive pleasure from all houries and digest each types of dishes, this is agreat blessing of the heurier.

"They shall have high places, above them higher places, built (for them), beneath which flow rivers". (Surah-az-Zumar: 20)

It is related from Imam Mohammad –al-Baqir (A.S.) that Imam Ali (A.S.) asked the Holy Prophet (S.A.W.S.) regarding the interpretation of the "Higher places" and asked as to what these higher places are made of ? He (S.A.W.S.) replied, "o Ali! It's walls are of pears, rubies, and topaz. It's ceiling is of gold lined with silver. Each "Higher place" has a thousand doors, and on each door are thousand Angels. In it are spread carpets of soft and colourful silk filled with musk, camphor, and amber".

Rooms of psradise and their beautification.

“Reclining therein on raised couches, excellent the recompense”. (Surah-al-kahf: 31)

“Therein are thrones raised high, and drinking cups ready placed, and cushions set in a row, and carpets spread out”. (Surah-al-Ghashiyah: 13-16)

“On thrones decorated”. (Surah-al-Waqe’ah: 15)

The thrones mentioned herein will be three hundred hands high. Whenever a believer will desire to ascend it, it will bend down and they will sil on it leaning on cushions.

Reclining on beds, the inner covering of which are silk brocade” (Surah-ar-Rahman: 54) The reality of these blessings are best known to Allah. For verily the magnificence of UIstabraq Reclinings on beds, the inner covering of which are of silk brocade (Istabraq) Surah-ar-Rahman: 54é, ùRafraf’ °Reclining on green cushions (Rafraf) Surah-ar-Rahmn:76é, ùNumariq’ °And cushions (Numariq) set in a row – Surah-al-Ghashiyah: 16é can be perceived only by looking at them and cannot be explained.

Cups of Paradise.

“And there shall be made to go round about them vessels of silver and goblets which are of glass, (trasparent as) glass, made of silver, they have measured them according to a measure". (Surah-ad-Dahr: 15, 16)

"Round about them shall go youths never altering in age, with goblets & ewers and a cup of pure drink". (Surah-al-Waqe'ah: 17, 18)

Houries and Women of Paradise.

For deriving physical pleasures in Paradise, Allah has created the ùHourul Een' for the believers. They have been given this name because ùHoor'means ùbright colour' and ùEen' means ùexpance and dark-eyed', for the darkness of their eyes will be quite dark, and their skin pure white.

"And pure, beautiful ones, the like of hidden pearis". (Surah-al-Waqe'ah: 22, 23)

"In them shall be those who restrained their eyes, before them neither man nor jinni shall have touched them". (Surah-ar-Rahman: 56)

"As though they were rubies and corals". (Surah-ar-Rahman: 58)

"And with them shall be those who restrain their eyes, having beautiful eyes. As if they were eggs carefully protected". (Surah-as-Saffat: 48,49)

It is related that a uhourie' will be wearing seventy dresses, even then the whiteness of their calfs will be visible. Their bodies will be glowing like the gentle brightness of rubies. Abdullah ibne Mas'ood says, that he heard the Holy Prophet (S.A.W.S.) as saying, that a light will shine forth in paradise and people will wonder as to what it is. It will be said unto them that the light has emitted from the teeth of a uhourie' who is laughing seated in frint of her husband.

"Surely we have made them to grow into a (new) growth, then We have made them virgins, loving, equals in age". (Surah- al-Waqe'ah: 35-37)

All of these uhouries' will be aged sixteen years, while the age of the believers (in Paradissse) will be thirty three years. The hair of the uhouries' will be curled, their bodies bright and clean of unwanted hair.

"And they shall have Pure mates in them, and in them they shall abide (forever)" (Surah-al-Baqarah: 25)

These uhouries' will be free from pride and arrogance and will not envy each other.

It is related that on the right side of the uhourie' it will be written:"praise be to Allah who has fulfilled what He promised", and on the left side : "praise be to Allah who has relieved us of grief".

In a lengthy tradition the Holy Prophet (S.A.W.S.) says, that when Allah created the uhourie', on her right hand was written "Mohammadun Rasoolullah", and on her left hand "Aliyyun Waliyullah". On her forehead was written "Al

Hasan" and on her chin "Al Husain", and on both of her lips "In the name of Allah, the Beneficent, Merciful". Ibne Mas'ood asked, "o Prophet ! who will have this blessing"? The Holy Prophet (S.A.W.S.) replied, "The one who recites "In the name of Allah, the Beneficent, Merciful" with due respect".

Those women who die in faith, their beauty in paradise will be more than that of the uhouries'

"In them are goodly things, beautiful ones". (Surah-ar-Rahman: 70)

The women reffered to here are the faithful ones who will enter paradise. In reference to the above verse, Allamah Majlisi quotes Imam Ja'far-as-Sadiq (A.S.) as saying,that the "goodly things" referred to in the verse are those women who are believers, the Shi' ahs, and the wise ones. They will enter paradise and will be given in wedlock to the believing men".

It is related that those women who did not marry in this world, or those women whose husbands had not entered paradise, will be given the freedom to choose the beviever whom she desires, and they shall be married to them. But if a women's husband is present in paradise, she will be permitted to marry him with her consent. If in the world she married more than once, the man who has the greatest status (in paradise) and has committed more good deeds will be chosen for her.

Perfumes of parsdise.

In Surah-ar-Rahman Allah refers to that person who fears standing in front of his Lord for accounting (for his deeds), and thus refrains from sinning.

"And for him who fears to stand before his lord are two gardens". Allamah Majlisi narrates from the Holy praophet (S.A.W.S.) that He said "If one of the uhoories' of paradise desends on the first heaven on a dark night and looks down towards the earth, the entire universe will be filled with her fragrance".

It is related from Imam Ja'far-as-sadiq (A.S.) that the fragrance of the perfume paradise will reach upto the distance equal to a thousand years. The sand of paradise is of musk.

It is related in many traditions that the walls, doors, and the floor of paradise is covered with grass of it's fragrance will be such that an old man proceeding towards paradise will reach such a place which is far from paradise at a distance of a thousand years, yet he will turn young by just the fragrance.

Lamps of paradise.

"They shall find therein neither (the severe heat of) the sun nor intense cold". (Surah-ad-Dahr: 13)

In paradise there will not be heat of the sun nor the coldness of the winter season, there the season will be moderate. The people of paradise will be in no need of the sun or the moon, for in paradise people's good deeds and faith (Eeman) will be glowing. It is related that the light of the uhouries' will be more than the light of the sun, they will be like walking lanterns. Palaces of paradise adorned with pearls, corals, rubies, topaz and emeralds will emit a colourful light and make a pleasant environment. The floor, vessels, and dresses will be scattering light, and these glowing lanterns will turn paradise into an illuminated place. Abdullah ibne Abbas relates that one day the dwellers of paradise will see a light shining more that usual. They will wonder and say " O , lord ! you had promised that in paradise there will not be sun light and intense cold, what has happened today ? Has the sun risen"? A voice will come, "This is not sunlight, but the Commander of the faithful Ali (A.S.) and the Lady of light Hazrat zahra (A.S.) are having a graceful talk and are laughing, and this light has emerged from their teeth which has overpowered the light of paradise".

Songs of paradise.

The different types of pleasures of this world are nothing when compared to the bliss and pleasures of the hereafter. There it will be in it's true and pure form. Songs in sweet and pleasant voice will be heard in paradise. If the voice of these songs are heard by the people of this world, they would perish. Prophet Dawood (A.S.) had been blessed with a pleasant voice in the world. It's effect was such that when He sat to recite the uzaboor', animals and beasts gathered around Him and entered into a trance. When people heard it, they fell unconscious while some even died.

Imam Ali (A.S.) in one of His sermons in UNahjul Balagha' says while describing the state of Prophets in paradise that : In paradise prophet Dawood will entertain it's inhabitants with His pleasant voice, and will be a recitor of paradise.

It is clear that Prophet Dawood will entertain the dwellers of paradise with good songs, and the peophet therein will have the strength to bear it. In "Majma'ul Bayaan" it is related from the Holy Prophet (S.A.W.S.) that the best song from amongst the songs of Paradise will be the one which the ùhouries' will sing for their husbands (the believers). it will be such that no man or jinni will ever have heard it.

But these songs will be free of music. It is also related that the birds of Paradise will sing songs.

Imam Ja'far-as-Sadiq (A.S.) was once asked as to whether there would be music and melody in Paradise, to which He replied, "In Paradis there is a tree, by the command of Allah when the breeze will shake it a sound will emanate from it, such that no man has ever heard such a pleasnt and melodous tune. This blessings will be for the one who in the world kept away from (vain) music and songs because of fear of Allah".

Blessings and Pleasures of Paradise.

There will be various types of blessing in Paradise which our intellect cannot perceive. Allah says in the Qur'an, "And if you would count Allah's favours, you will not be able to number them". (Surah-an-Nahl: 18)

In 'Tafseere Saafi' it is written regarding the interpretation of the following verse of the Qu'ran: "Then shall some of them advance to others, questioning each other". (Surah-as-Saffat: 50), that the dwellers of Paradise will discuss with one another regarding the Wisdom and Knowledge of Allah. Also the people of Paradise whose parents, chidren, and friends who died believing and have the capacity to enter Paradise will intercede for them, their intecession will be accepted because of their great honour and respect.

"The gardens of perpetual abode which they will enter alongwith those who do good from among their parents and their spouses and their offsprings". (Surah-ar-Ra'ad: 23)

So when the believer enters Paradise, a thousand Angels will be sent by Allah to visit and congratulate them. Each angel will enter the palace having a thousand doors and offer salutations to the believer and wish him. "And the Angels will enter in upon them from every gate, Peace be on you". (Surah-ar-Ra'ad: 23, 24)

The greatest blessing in Paradise for a believer will be that Allah Himself will communicate with them. There are many narrations regading this, but I quote only one verse of the Qur'an: "Peace! A word from a Merciful Lord". (Surah-al-Yaseen: 58)

In 'Tafseere Minhaj' Jabir bin Abdullah Ansari relates from the Holy Prophet Mohammad (S.A.W.S.) that He said, that when the dwellers of Paradise will be busy in the pleasures of Paradise, a light will shine forth and a voice will be heared: Peace be on you, O dwellers of Paradise. Here it can be stated that as the Prophets (in this world) had the honour of communicating with Allah, the believers will get this honour in Paradise.

Apart from this, neighbourhood of the Holy Prophet (S.A.W.S.) and His Progeny (A.S.) is no less a blessing.

The Holy Prophet (S.A.W.S.) said, "O Ali! Your Shi'ahs will be seated on illuminated pulpits in Paradise. Their faces will be glowing like a full moon, and they will reside in our neighbourhood".

In Paradise there will be eternity and perpetuaty (as discussed earlier) which will in itself be a blessing. In Paradise believers will be seated on thrones facing each other like brothers.

"On thrones facing each other". (Surah-as-Saffat: 44)

They will be guest of each other as stated in traditions. It is also related that daily in Paradise, one Ulul Azm Prophet (The five great Prophets) will come to visit the believer and will be a host to everyone. On Thursdays the Holy Prophet Mohammad (S.A.W.S.) will be the host, and on Fridays Allah the Almighty Himself will invite all for food. (Ma'ad)

CHAPTER -XIII-

INCIDENTS OF GOD FEARING PERSONS

Incident – 1:

Shaikh Kulaini narrates on the authority of Imam Ali zainul Aabedeen (A.S.) that a person alongwith his wife and chidren was travelling in a boat when suddenly it sank. Everyone else was drowned except the man's wife, who fell on a log and was pushed away by the waves to the shores of a barren island. On that island there lived an evil thief who had left no sin uncommitted. When he saw that woman he asked her whether she was a human or a genii. She replied that she was very much a human, and that her boat had wrecked. The man did not say anything but proceeded towards, and embraced her with the intention of cohabiting. He fell the woman to be trembling and in a troubled mood. He asked her the reason for her fright. She pointed towards the sky and say, "I fear Allah". The evil man said, "Have you everdone this act"? She replied, "By Alah ! I have never committed adultery".

The evil man said, "When you have never committed an indecent act, why do you fear ? Secondly it is I who am forcing you for adultery without your consent. Then too you fear Allah. In fact it is I who should fear Him more, for all through my life I have sinned". Saying this the evil man stepped back and returned home without uttering a word. He thought about the sins he had committed all through his life and felt ashamed, he left his home on way to repentence. On the way he met a hermit and they both became friends. The hermit told the man, "It has become too hot, please pray to Allah to send a cloud to shelter us from the heat of the blazing sun". The man replied, "All through my life I have never committed a good act, and hence I do not have the courage to ask from the Almighty". The hermit replied, "If this is so, I shall pray and you say UAmeen". They did so, and a cloud appeared and gave shelter on their heads, until they reached a place where they had to part because their ways were different. They both bade farewell to one another, the hermit his way and the man his way. To the astonishment of the hermit, the cloud which was sheltering them went alongwith the man. Seeing this, the hermit went to the man and said, "Verily you are better than me, for your wish was granted while mine was refused. Please tell me as to which good act you have committed whose effect is such"? The man related the whole incident about the woman to the hermit. The hermit heard it and said, "Your fear of Allah made you give up that particular sin and repent sincerely upon all past ones, nence Allah forgave all your sins. Now in future avoid sinning, and always remain stead fast on the right path and never go astray".

Incident – 2

Shaikh Sadooq relates, that one day Ma'az bin Jabal came weeping to the presence of the Holy Prophet (S.A.W.S.). The Holy Prophet (S.A.W.S.) asked him the reason for weeping. Ma'az replied, "o Prophet ! A youth is standing at your door and weeping as a mother weeps at the dead body of her young son. His state is pitiable, and he desires to meet you". The Prophet (S.A.W.S.) called him in. The youth came in and saluted the Prophet. The Prophet (S.A.W.S.) answered his salutation and asked him the reason for weeping so bitterly. The youth replied, "O Prophet of Allah! Why should I not cry, for I have committed a grave sin. I fear that if Allah takes into account that sin of mine, and no doubt He shall do so, He shall throw me head-long into the fire of hell". The Prophet replied, "Have you comitted 'shirk'(associated anyone with Allah)"? He said, "I seek refuge in Allah from being a polytheist (mushrik)". The Prophet asked, "Then have you killed anyone without any reason"? He replied in the negative. The Prophet then said, "Even if your sin is bigger then the mountains, Allah shall forgive you". He replied, "Verily my sin is bigger than that". The Prophet said, "Then if your sin is bigger than the seven worlds, the seas, the trees and whatevre is in them, then too Allah is merciufl, He shall forgive you. He replied that his sin was even greater than that. The heavens, the Throne (Arsh), and the Chair (Kursi), then too the Beneficent Allah will forgive you". The man still persisted. Then the Prophet turned towards him in anger and said, "O young man! Is your sin bigger than the Almighty". The youth replied, "Verily my Lord is free from all shortcomings, nothing is greater or bigger than Him, and He is above all things". The Holy Prophet (S.A.W.S.) then said, "Who else besides the Almighty has got the power to forgive big sins". The young man replied, "Truly O Master, no one except Him has the power". The Prophet said, "Now then young man, tell me as to what sin have you committed for whose forgiveness you have lost all hope of mercy". The young man replied, "O Apostle of Allah! Since the past seven years I have been digging the graves of people and robbing their shrouds. One day a young girl from among the Ansars (the Helpers, the people of Medina who had given refuge to the Prophet) died and was buried. As usual I went to the graveyard with the intention of robbing the shroud. I saw a newly formed grave and dug it, then I removed the shroud from her dead body, and leaving her naked started going away. When suddenly I looked at her, shaitaan tempted me and the girl seemed beautiful in my eyes. By now shaitaan and overpowered me and I turned towards the girl and he intercourse with her. Then I left her in that state and started leaving, when I heard a voice from behind me saying: "O young man! May Allah curse you! On the day of Qayamat when our case will be brought before Almighty Allah, and it will become apparent that you removed me from my grave, robbed me of my shroud, left me in a state of pollution among the dead, and I will rise in this impure state on that day. May your youth burn in the fire hell". The youth continued, "After having committing this sin, I am sure that I will not be able to even smell the fragrance of Paradise". The Prophet replied, "O fornicator! Go away from me, I fear lest the fire of hell would burn me alongwith you. for you have gone quite near to it".

(It should be noted here that this attitude of the Holy Prophet towards the young man was so as to put fear (of Allah and the hereafter) in his heart, so that he my feel ashamed and repent sincerely for this indecent act, as will be seen later).

When the young man heard these words from the mouth of the Prophet (S.A.W.S.), he left His presence. He went to the market place and bought food for some days and went to one of the mountains of Madina to repent. He wore a dress of sack-cloth and started worshipping Almighty. He put his hands behind his neck and said, "O lord! This slave Bahlool of Your's is standing in front of You with his hands tied. O Allah! You know me well and also my sin. Verily I regret over it and even went to Your Prophet to confess my guilt. He turned me away from Him thereby increasing my fear (of Your wrath). I now ask You in the name of Thy Magnificence, Thy Glory, and Thy Best Names, do not forsake me and leave me in despair. O Allah! Do not reject my Prayers, and do not turn away Your blessings from me".

Forty days passed in this state of repentence. He wept such bitterly that even the animals and beasts lamented over his pitiable condition. When forty days passed away, he lifted his hands towards the sky and said, "O my Lord! Have you heard my words? And if You have forgiven me, reveal to Your Prophet to give me the glad tidings. And O Lord! If You have still not forgiven me, send Your wrath on me, a fire which would burn me in this very world. But save me from Your chastisement on the day of Qayamat". Almighty Allah forgave him and accepted his (sincere) repentence. It was revealed to the Holy Prophet (S.A.W.S.): And those who when they commit an indecency or do injustice to their souls, remember Allah and forgiveness for their faults, and who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.

(As for) these, their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the labourers. (Surah-al-Aale Imraan: 134, 135)

When this verse was revealed, the Prophet came out reciting it and inguired about Bahlool. Ma' az replied, "o Prophet of Allah! We have heard that he is at so and so mountain repenting". The Holy Prophet (S.A.W.S.) accompained by some of His close companions left for the place. He saw Bahlool standing between two stones with his hands tied on his neck. His face had turned dark because of the heat of the blazing sun, and his eyelashes had fallen because of intense weeping. He was saying "o Lord You have created us humans the best creatures (Ashraful Makhlooqat), and given me a good disposition and face. I wish I knew what would happen to me (in Qayamat). When You will forgive me and permit me to enter Your paradise, or forsake me and throw me into the blazing fire. O Allah! Surely You have favoured me, and Your rights are more than me. My sin is greater than the earth, the heavens, the Throne (Arsh), and the Chair (kursee). I wish I knew whether you will forgive me or disgrace me on the day of Qayamat". The young man was uttering these words and weeping and throwing dust on his head. Animals and beasts had surrounded him, and the birds had formed a circle around his head, and were weeping at his pathetic state. The Holy Prophet (S.A.W.S.) went towards him and untied his hands. He cleaned the dust from his hair and said, "Bahlool! I give you glad news that Allah has forgiven you and promises to save you from the fire of hell". Then He (S.A.W.S.) turned towards His companions and said. "O my companions! You too seek forgiveness from Allah just like Bahlool". Then He recited the above verse and gave the good news to Bahlool.

Allamah Majlisi in his 'Aynul Hayaat' after quoting this narration, says that repentence has come terms and conditions which need to be fulfilled.

Conditions for Repentence (Tawbah).

The first condition for asking repentence is that a man should ponder upon the Highness and Glory of Allah, and about the disobedience which he committed. Then he should think about the severity of his sin. He should know about the punishment which Allah has promised for him in this world as well as the hereafter (which have been related in the Qur'an and traditions). Verily this will make him regret his sins, and he will rectify the loss done. Repentence has the following effects: (1) The bond which existed between the slave and his Master which had broken off because of sinning, may again become firm, (2) The person (who is repenting) will pledge never to repeat the sin which he committed, and (3) He will strive to rectify the loss done.

Sins which need repentence:

The first type of sine which need repentence are those which are related to the person committing it only, and no other person having being effected by it. It's punishment is reserved for the hereafter. For example, a man using gold, or wearing a silken dress. The repentence of this sin is that the person should repent sincerely and promise never to commit it again. This will become the reason for warding off Allah's wrath in Qayamat.

The second type of sins are those which are related to another person other than the one committing it. Again these are of two types (1) Huququllah (Rights of Allah), and (2) Huququn Naas (Rights of men). If a man has usurped the property of someone, or has committed such a sin whose atonement is the freeing of a slave, and inspite of being capable of rectifying it, does not do so, he will not be forgiven. It is obligatory on him to pay the atonement. And if someone has not recited the obligatory Prayers or neglected fast, it is compulsary on him to perform it's elapsed (Qaza). In the case of rights of men, if a person has usurped someone's wealth, then he is compelled to return it to it's righful owner. Or someone has lead someone astray, then it is obligatory for him to guide him to the right path.

Incident – 3:

It is related from Ibne Babawayh that one day the Holy Prophet Mohammad (S.A.W.S.) was sitting in the shade of a tree due to intense heat. Suddenly a man came and removed his clothes and lied down on the earth. He rubbed his stomach and forehead on the ground and said to himself, "O my soul beware! Allah's wrath is more severe than this heat". When the Holy Prophet looked towards him, he wore his clothes. The Prophet called him and asked, "O Slave of Allah! I have never seen anyone doing this before, tell me what has made you do it"? He replied, "O Prophet! Fear of Allah is the sole reason. I was buring myself with this heat so that my self (nafs) could understand that Allah's wrath (in hell) is more severe than this ordinary heat which I cannot bear". The Holy Prophet (S.A.W.S.) replied, "You have been fearing Allah as is the right to fear Him. And Allah has been glorifying and prasing this deed of your's in the ranks of His Angels". Then the Prophet turned towards His companions and said, "Go to this man so that he may pray for you". When they went to him, he lifted his hands and prayed, "O Allah! Guide us and escort us to the Right Path, and make piety our provision for the journey (of the hereafter) and make us enter Paradise".

Incident – 4:

It is related from Imam Mohammad-al-Baqir (A.S.) that in Bani Israel there was a protitute who had seduced and tempted many youth. There lived a virtuous person among them. One day some youth plotted, that if that virtuous man had a glimpse of that woman, he too would be tempted to commit sin. When they revealed their intention to the woman she said, "I swear that until I do not seduce this man I will not go home". During the night she went and knocked at the door of the virtuous man. She reguested him to give her shelter for one night. When the man refused to permit her in, she said that some men of Bani Israel were trying to commit indecency with her and she had come to take his refuge. She also said that if he did not open the door, those men would disgrace her. When the vituous man heard this he opened the door. As soon as the woman entered his house, she threw away her clothes. When the virtuous man saw her beauty he was tempted and forwarded his hand towards her. Suddenly fear of Allah overcame him and he held back his hand. Instead he put it in a pot which was boiling on the stove nearby. The woman was surprised and asked him as to what was he doing. To which he replied that he was punishing himself by burning his hand for the sin. The woman was scared and ran out and told the people that the virtuous man was burning his hand. When the people came in they saw that his entire hand had burnt.

Incident – 5:

Imam Ja'far-as-Sadiq (A.S.) narrates, that one day after finishing the morning Prayers, the Holy Prophet (S.A.W.S.) suddenly looked at Haresa bin Malik whose head was falling down (he was dozing because of remaining awake at night) and his face had turned pale. His body had become thin and his eyes had gone in. The Holy Prophet (S.A.W.S.) asked him, "How did you arise this morning? And what is your state"? Haresa replied, "O Prophet of Allah I arsoe with belief". The Prophet sadi, "Every argumnet has a proof, what is the proof of your belief ? He replied , o prophet ! that very thing is my proof which keeps me unhappy and shameful, which keeps me awake all night and fast throughout the day, and makes me hate the things of this world. And my belief in Allah has reached a state, that I see before my eyes the place of accounting on the day of Qayamat. All the people are in front of me, and I see the dwellers of paradise sitting on their pleasantly with one another. On the other hand, I also see the dwellers of hell being engulfed by Allah's wrath and wailing. As if the terrible sound of the blazing fire is echoing in my ears". The Holy Prophet (S.A.W.S.) turned towards His companions and said, "Look as to how Allah has enlightened his soul with the light of faith". Then He turned towards Haresa and said, "o Haresa ! Always remain likthat". Haresa replied, "o Prophet ! pray to Allah to present me with Martyrdom". The Prophet fulfilled his request and prayed for him. After some days the Prophet sent him alongwith Ja'fare Tayyar (the brother of Ali) for Jehad, where he attained martyrdom alongwith nine other people.

Tradition of Abu Darda and Supplication (Munajat) of Ali (A.S.).

Ibne babawayh relates from Umru' bin zubayr that one day the Holy Prophet (S.A.W.S.) was sitting with His companions. We started discusing about the worship and virtues of the Martyrs of Badr and Ahlulbait (A.S.). Suddenly Abu Darda said, "o people ! I would like to introduce to you a person whose wealth is the least amongst all the companions, but his worship and piety is more than anyone else". People asked him as to who that person was? He took the name of Ali (A.S.) and people turned their faces away from him. One man from among the Ansar got up and told him, “o Abu Darda ! Today you have made such a claim when nobody supports you”. Abu Darda replied, “I have told you whatever I have seen with my eyes, while you say only that which you hear from others. Listen what I have to say and then judge. One day I met Imam Ali (A.S.) in Nakhlistan of Bani Najjar. I saw that Ali (A.S.) was hiding from the view of His companions and was standing behind a tree. He called out in a sad and sorrowful voice : “o Allah ! How many grievous crimes I have committed. And instead of punishing me, You have acted with temperateness. And I have committed many mistakes and errors, but You have not disgraced me nor humiliated me, instead You had mercy on me. O Allah ! If my age passes in in Your disobedience, and the scrolls of my deeds get filled with sins, I shall not wish for any thing else except Your Mercy and Beneficenece”. I hid myself in the nearby bushes to hear what He said. I saw Ali (A.S.) reciting many units (Rak’at) of Namaz, and after finishing each Namaz He became engrossed in supplications, weeping and wailing. The supplication which He recited was: “o Allah ! When I think about Your Mercy and Beneficence, sins seem light in my eyes. But when I think about Your anger and wrath, these very sins become heavy for me. Mercy be on me when I see these sins of mine written down in the scrolls of my deeds, which You have noted down. And mercy be on me when You will order Your Angels to imbrison me. Verily I lament upon this imprisonment. The brisoner whose retribution of sins will not even save his group. And while group would not reach up to help him, and the people of Qayamat will pity his bad state. O that fire, which melts the liver and kidneys, and cracks the skulls". Then Ali (A.S.) started weeping bitterly and his voice faded away. I thought to myself that He must have dozed off due to remaining awake. I decided to wake Him for the morning Prayers. I shook him constantly but found no signs of life. His body had turned solid like a dry stick. I thought that He had died due to grief and said: "Suurely we are Allah's and to Him we shall surely return". (Surah-al-Baqarah: 156). I ran to the house of Hazrat Fatema (A.S.) to give Her the news of the death of Ali (A.S.) . I narrated to Her whatever I had seen. She (A.S.) replied, "o Abu Darda ! This frequently happens to Ali because of fear of Allah". I took some water with me and went to that place where He was lying, and sprinkled some on His face. He gained consciousness and looked at me weeping. He asked me as to why I was weeping, to which I narrated the whole incident. Then Ali (A.S.) said, "o Abu Darda ! Do you assume that I will be able to enter pardise, when all the evil-doers know that undoubtedly they shall be chastised.

And when harsh and short-tempered Angels will have surrounded me from all sides and take me to the presense of the Compelling (Jabbar) Lord. At that moment all my feiends will have deserted me, and all people will pity me. You will see my wretched state, when I will be standing in front of my Lord as a culprit whose bad deeds will have been made apparent". Abu Darda continued, "By Allah ! I have seen no other companion more vertuous and pious than Ali (A.S.)".

I state below the very words of Ali (A.S.) as He supplicated before Almighty Allah, so that His followers may follow His pratise and in the darkness of the night recite this Du`a in the Mid-night prayers (Namaze Shab). Shaikh Bahai also quotes this supplication in his book 'Miftahul Falah'.

إلهي كم من موبقة حلت عن مقابلتها بنعمتك وكم من جريرة تكرمت عن كشفها بكرمك إلهي إن طال في عصيانك عمري وعظم في الصحف ذنبي فأنا بمؤمل غير غفرانك ولا براض غير رضوانك إلهي افكر في عفوك فتهون علي خطيئتي ثم أذكر العظيم من أخذك فتعظم علي بليتي آه إن أنا قرأت في الصحف سيئة أنا ناسيها وأنت محصيها فتقول خذوه فياله من مأخوذ لا تنجيه عشيرته ولا تنفعه قبيلته آه من نار تنضج الأكباد والكلى آه من نلو نزاعة للشوى آه من غمرة من لهبات لظى’.

CHAPTER -XIV-

ALLEGORIES FOR THE BENEFIT OF THE BELIEVERS

Allegory – 1:

Bilohar says, that once a man was passing through a forest, when a wild elephant arracked him . The man was scared and started running, while the elephant also chased him. When the man saw that the elephant had neared him, he became disheartened (and lost hope of surviving). Suddenly his eyes fell on a nearby well, wherein the branches of a nearby tree were hanging in it. He caught hold of it and hung in the well. When he looked at the branches, he saw that two huge rats (one white and other black) were cutting at the stems speedily. When he looked towards the feet, he saw four serpents coming out of their holes. While when he looked inside the well, he saw that a large python was ready to swallow him, with it's mouth wide open. Again when he looked on top, he saw a branch filled with honey. The sweetness and savour of the honey made him negligent about the danger of the pythons who could devour him any moment. The well (referred herein) in the world which is full of miseries and misfortunes. The branches being the life of man, and the two rats being the days and nights which reduce a man's age. The four serpents are the four elements by which a man is created, viz. Wind, bill, phlegm, and blood. Man is unaware of these and does not know as to which of these four would bscome the cause of his death. The huge pythone is death which is always prepared to devour man, while the branch full of honey are the pleasures and luxuries of this world (which man sucks negligently). This is the best example of a man remaining engrossed in the fancies of this world and being careless of death and the hereafter.

It is related from Imam Ali (A.S.), that once He was passing through the market of Basra and saw some people busy in buying and selling. He started weeping and turned towards them and said, "o slaves of the world ! And o the kings of this world ! You are spending your days in false swearing, interest- eating, and sleeping a sound sleep at night. And these pleasures have made you forget the hereafter. When will you gather provisions for the journey, and when will you start thinking about the hereafter"?

(Here some couplets have been quoted which I do not include in my translation- translator)

The Holy Prophet (S.A.W.S.) says : "Those people who have become forty years of age, are like crops whose time of harvesting has neared. Those who become fifty years of age hear a voice calling out : What good deeds have you sent forth before you, and what are you leaving behind you? Those who reach sixty years of age are ordered to become ready for accounting in Qayamat, and those who become seventy years of age hear a voice calling out: Count yourself among the dead".

It is related in traditions that a cock-calls out daily: Qnegligent ones ! Take the name of your Lord and remember Him.

(Here the author quotes some couplets of Shaikh Jami I do not state – translator)

Allegory – 2 :

This allegory is regarding those people who love this world, but thereafter are deceived by it. Bilohar says, that there a town in which people had the habit of getting hold of a traveller, (who would be totally knew there and unaware of their conditions), and make him the king. The king would be under the impression that he would rule over them all over his life. After exactly one year they would strip him off his belongings, and clothes and banish him empty handed from the town. The king would then roam alone hungry and thirsty and surrounded by miseries, and lamenting upon his misfortunes. One day a traveller entered the town, as usual the people caught hold of him and made him the king. The person dut to his acuteness and talent concluded that he was totally unaware of their conditions and habits, and was a stranger. Hence he should not rely on them and attach himself to them. He called a wise man from that town and came to know of the people's intentions. He asked him about how would the people treat him. The man said that after one year they would banish him empty- handed and ruin him. Hence he counselled him, "Beware, and during this period (of your kingship), gather whatever provisions you can, and keep it at that place where they shall banish you. So that after they do as intented, you do not have to regret, and can live a contented life". The king followed the person's advise. After one year the people banished him (as was their habit), and sent him to that place. But because he had gathered provisions there, he was saved from ruination.

Allah says in the Qur'an: "And whoever does good, they prepare (good) for their own souls". (Surah-ar-Room: 44)

Imam Ja'far-as-Sadiq (A.S.) says, that the good deeds of a person enters Paradise long before him, and prepares a house for him there. Imam Ali (A.S.) says, "O son of Adam! Master your rebellious self, and spend your wealth in a way which would benefit you even after your death, when you will have no wealth left".

(Couplets)

The Holy Prophet (S.A.W.S.) says, "know that every man will return towards the deeds which he performed (when alive), and will repent upon those that he left behind (unperformed)".

It is written in UAmali' of Shaikh Mufeed and UTareekhe Baghdadi', that Imam Ali (A.S.) once saw Prophet khizr (A.S.) in a dream and asked for His advise. Khizr turned His palm towards Him on which was written : you were a corpse, and Allah gave you life, and very soon you will turn into a corpse. Start building a home for the eternal world, and do not get engrossed in (preparing) the house of this world".

AllegorY – 3 :

It is related that once there was an intelligent, wise and a kind king. He was dedicated to the well-being of his subjects and always inquired about their affairs. His vizier was also concerned about the people's welfare and assisted the king in this deed. Both of them were friendly towards one another and shared their views. The wizier remained busy in serving the scholars and virtuous men. He listened to their wise words and was ready to sacrifice his life for them. His heart was always inclined towards the abandonment of this world and it's vanisties. But for fear and frienship of the king, he kept it in his heart and worshipped the idols to please the king, so that he would not harm him. He remained worried about the king's deviation and error, inspite of his kindness and mercy. He was always on look to get an opportunity to guide the king towards the right. One night when everyone slept, the king told his wizier. "Come, we shall ride to the town and see in what state are my subjects living." The wizier replied that it was a good idea. Both of them mounted and started going around the town. During their stroll they passed from near a garbage place and saw a light coming out of it. The king told the wizier, "We should follow this light and see as to what's happening inside". They came down from their mount and went to that place. When they peeped insinde the crevice, they saw an ugly and indigent man wearing dirty clothes sitting inside reclining on the garbage. He was beating a drum and in front of him was kept a glass of wine. An ugly woman wearing soiled clothes was standing opposite him. When the man asked for wine she served it, and when he played the drum she danced. When he drank wine, the woman praised him in a manner as people praise the kings. He too praised the woman and called her 'Sayyedatun Nisa' (Mistress of the women). They were glorifying each other's beauty and spending a life of peace and happiness. The king and his wizier stood there for sometime and saw what they did. They were surprised at these two who were happy even though living a degraded and debase life. They returned back, and the king asked, "Did you see them how happy they are, inspite of being in such a dirty condition. Our happiness when compared to their's is nothing. And I think that they always remain like that". When the wizier heard these words from the mouth of the king, he found the time appropriate to advise and said, "O king! In the eyes of those who recognize the 'True King', this world and it's luxuries are equal to this garbage place. The palaces and castle which we built bearing hardships, are equal to the ugly faces of these two whom we just saw. And the comforts and pleasures of this perishable world (in their eyes) are like these two's rejoicing at no true happiness". The king asked the wizier as to whether he knew such people. The wizier replied, "Yes, I do know them". The king asked as to who they were, and where they lived? The wizier replied, "They are those people who love the religion of Allah, and are aware of the kingdom of the hereafter and it's bliss. They always remain eager for the felicity of the hereafter". The king then asked him as to what is the hereafter? He replied, "It is a place of peace and contentment, where there shall be no troubles and anxieties. It is such a wealth after which a person does not remain dependent of anyone". Then he briefed the king about the characteristics of the hereafter. The king heard his words and said, "Do you know the way and means to acquire this felicity"? The wizier replied, "Yes, it is for those who strive to seek this road (to religion and the hereafter)".

The king was impressed and desired to seek the hereafter. He then told the wizier why he never informed him about it previously nor related it's characteristics? The wizier said that he was afraid of his kingship and dignity. The king replied, "Whatever characteristics (of the hereafter) you have related to me are not to be ignored. But one should strive to seek them, so that we may be characterised by it's characteristics and succeed". The wizier said, "O king! If you permit me, I will relate these characteristics in detail to you, so that you may become fully acquaited with them, and your belief may become firm". The king was happy and said, "In fact I order you to do so day and night, so that I may not become engrossed in anything else and become negligent of it. One should not neglect this act, for it is a wonderful and excellent, and we should not avoid such a good duty". Thereafter the vizier daily advised the king and guided him to the right path.

Here we quote a sermon of Imam Ali (A.S.) as a gift for the believers: "o people ! Beware of this decietful world, for it has attracted the hearts towards evil by it's elegance and beauty. It has subdued your wishes by false promises. This world is like a woman has adorned herself only for marriage, and due to her beauty deceives men and attracts them towards her. She ultimately kills her husbands with her own hans. So the present people should take lessons from those people in the past who had fallen prey to it, and save themselves from it's conceit".

Imam Ja'far-as-Sadiq (A.S.) says, that once the world came to Prophet Isa (A.S.) in the form of a blue-eyed woman. He asked her as to how many husbands she had ? She replied that she had infinite husbands. He then asked her, "Did you divorce all of them "? She replied, "No, rather I ruined them and killed them". Prophet Isa (A.S.) said, "Woe be to those men who shall marry you (who shall be tempted by your allurements), and do not take heed from her earlier husbands (the followers of theworld who were ruined by it)". Imam Sadiq (A.S.) then said, "Hence Allah has kept it (the world) friends and virtuous servants away from her, and left it for His enemies. Allah was happy to see His Prophet tie a stone on his stomach. Prophet Moosa ate grass, so much that the greenery was seen through his stomach, for his flesh had melted and his skin became thin". In praise of Allah's friends (Awliya) and His Prophets (Ambiya) He (A.S.) says, "Prophets compared this world to a garbage place where the corpses lay, eating of which is not lawful. Hence they never ate to their full, but only ate to the extent that they could survive. In the sight of the Prophets It is such a corpse, that a person passing from near it, covers his mouth and nose to save himself from it's bad odour . Hence They pursued that much that would make them reach their destination and never satiated themselves. The Prophets were astonished at the people who strived to gather this world and filled their stomachs. The Prophets are pleased with their state, and are happy to be saved from the properity of this world".

O my brothers ! By Allah ! This world has never been a well-wisher of anyone, in fact it is more dirty and polluted than a corpse. The person who does the job of colouring leather is not troubled by it`s bad odour because he is used to it. But a man passing by will be offended by it.

The Holy Prophet (S.A.W.S.) says, "o men ! When you see the people of this world running after it, do not follow them, because they puarrle with one another to seek it. They are barling dogs and are like the beasts who chase their prey and even kill one another to get it. The strong devour the weak ones, and the large kills the small ones".

(Here the author quotes some couplets of Hakeem Sanai which I do not quote –translator).

Imam Ali (A.S.) says that, "By Allah ! In my eyes, this world is worse than the fleshless bone of a pig given in the hands of a leber".

Bone is considered to be the most degraded part of a human body, and that too of a pig, which is in the hands of a leper, both being dirty and unclean than one another.

Allegory- 4:

This is a narrative of a person who was being blessed by Allah. But when the time of trials and tribulations came, he became ungrateful and left the door of the "True giver of blessings", and went to the door of others, the deed which was not worthy.

This incident has been quoted by Shaikh Bahai in his book 'kashkol'. We narrate below this incident briefly. A worshipper was passing his days in a cave on one of the mountains of Lebanon, like the people of 'kahf'. He had estranged himself from everyone except Allah, and he considered solitude to be the best treasure of his honour. He fasted during the day, and at night he got a loaf of bread, half of which he ate at evening during 'Iftaar', while the other half during 'Seher'. And this moderation had made his heart contented. He passed his days in such a state. He was never ready to leave the mountains and go to the town. It so happaned that one night he did not gate the bread to eat, and so he became weak and exhauted. He recited the evening Prayers with difficulty for his mind was eager for food. Because of hunger he could neither pray nor sleep. When it dawned, the worshipper left the mountain and went to a nearby town whose inhabitants were fire-worshippers and seached for food. He knocked at the door of a fire-worshippr and he gave him tow breads. He thanked him and left for the mountain. At the house of the fire-worshipper there was a dog whose bones and veins were visible bue to stavation. The dog seemed quite hungry. When the dog saw the worshipper going with the bread, it ran after him and caught hold of his shirt. The worshipper was scared, and in order to save himself from the dog's bite, threw a bread at it. The dog ate the bread and again ran after him. The worahipper was all the more scared and threw the second bread towards it. Ahter eating the bread, the dog again ran after him. It started barking and tore his clothes. When the worshipper saw this, he turned towards the dog and said, "I have never seen a more ungrateful creature than you. Your master gave me two breads only, which you wretched soul snatched away from me. Why do you now run after me tearing my clothes". The dog relied, "o pious man ! I am not ungrateful nor shameless, it is you who are so. Since my childhood I have deen living with this fire-worshipper, and look after his cattle. Sometimes he gives me bread, while sometimes a handful of bones. Sometimes he forgets to feed me and I starve due to hunger. It also happens that many days pass without my getting anything to eat. And many times this man himself does not have anything to eat. I do not do to any other door, for I have grown up here and have got refuge. Whenever I am fed, I offer thanks, and when I have to remain hungry, I bear patiently (and do not grumble at my master). This is my habit. While when you did not get food for one night, the foundation of your patience broke. You left the door of the 'True Sustainer', and came begging to the door of His enemy. You left your Lord for the sake of a morsel of food. O wise man ! Now you judge as to who is ungrateful and shameless, yourself or me"? When the worshipper heard these words, he deplored himself and repented.

(Here Shaikh Bahai addresses himself and says) o Bahai, having the soul of a dog. If you do not have patience (and trust in your Lord) you are worse than that dog.

It is appropraite to quote here the words of shaikh Sa' adi : Man is the best creature (Asraful Makhluqaat), while the dog is a wrtched soul. And all wise men opine that a faithful dog is better than an ungrateful man. Because the dog never ever forgets a morsel of food fed to it, even though it is hurt a hundred times. While even if a man is fed throughout his life, then too he will be ready for combat for small things.

Imam Ja'far –as-Sadiq (A.S.) and His slave.

It is related that Imam Ja'far –as-Sadig (A.S.) had a slave. Wherever the Imam went, he accompanied Him. And when Imam (A.S.) went to the Mosque, he would look after His muld. One day the slave was sitting at the door of the Mosque catching hold of the mule, when there came some travellers from khurasan. One of them said, "o slave ! will you plead to your master Imam Sadiq (A.S.) to accept me as His slave in your stead, and we shall surely pay you for this". The slave replied, "Yes I shall plead for you and talk to my Master". He then went to the presence of Imam Ja'far-as-Sadiq (A.S.) and said, "O Master! May my life be your reansom. You are well aware of my services to you. If ever Allah gives me an opportunity of acquiring wealth, will you stop me from it"? Imam (A.S.) said, "I myself will give you that much wealth, but will not let you ask from anyone else". The slave then narrated the talk he had with the traveller from Khurasan. Imam (A.S.) heard it and said, "If you do not like living with me, I give you liberty to go, and accept him in your stead". After hearing these words, the slave turned his back and started going. Imam Sadiq (A.S.) called him back and said, "In exchange of your services, I would like to counsel you, which will benefit you. When the day of Qayamat comes, the Holy Prophet (S.A.W.S.) will be conected to Allah by His light. And Ali (A.S.) will be joined together with the Holy Prophet (S.A.W.S.), and we (the Aimmah) will be attached to him (A.S.), and Our Shi'ahs in turn will be attached to us. Wherever we go, Our Shi'ahs will be alongside Us". When the slave heard this, he said, "O Master! I will never leave you and go, and will not exalt this world over the hereafter". The slave then returned to the Khurasani man and he asked him, "O slave! What has happened, for you went to the Imam in a good mood, while you have returned with a sad face"? The slave narrated the whole incident and took him to the presence of Imam (A.S.). Imam Ja'far-as-Sadiq (A.S.) accepted his friendship, and requested him to gift one thousand Ashrafis to His slave.

This wretched soul (the author) also requests his Master Imam Ja'far-as-Sadiq (A.S.): O Master! From the day I have recognized myself, I have been standing at Your door. My flesh and my skin are the outcome of Your blessings. And I desire that during the last days of my life, You will look after me and not turn me away from Your merciful door. How can I leave Your door, for the present honour has been given to me because of Your love. O Master! May I never see that day, when I have to leave Your door, and go somewhere else (I may die before this *happens).*

Allegory – 5:

Abul Qasim Raghib Isfahani writes in his book, "Zari'ah", that one day a wise man passed by the house of man who was sitting at the door. The interior of the house was beautiful and well decorated. But the master was in a dirty state, and was ignorant and foolish. When the wase man saw this false dignity, he detested the man and spitted on his face. The man became furious and said, "What an ignobel and foolish act you have done". The wise man replied, "This is not foolishness, but whatever I have done is sound. Salive is thrown in the most degraded place, and in your entire house your face seemed the most befitting for it". The wise man hence warned him against ignorance and stupidity. He advised him, that adornment and beautification of the (perishable) house is not the way to salvation (when the soul is not adorned with the ornament of knowledge and wisdom).

And it has to be borne in the mind, that knowledge without practise is vain, and the scholar who does not practise what he preaches is useless.

Prophet Isa (A.S.) says, "The most wretched amongst men is the one who is known among people for his knowledge, but is indolent with regard to practise".

In the end of the book, the author quotes some useful supplications (dua's) for the benefit of the believers.

(1) Shaikh Mufeed in his book "Muqni'ah" relates from Ali bin Mahziyar who quotes Imam Mohammad-at-Taqi (A.S.) as saying that, in the blessed month fo Ramazan, the recitation of this dua' every day and night is highly recommended:

يا ذا الذي كان قبل كل شيء ثم يبقى ويفنى كل شيء يا ذا الذي ليس كمثله شيء ويا ذا الذي ليس في السموات العلى ولا في الأرضين السفلى ولا فوقهن ولا تحتهن ولا بينهن إله يعبد غيره لك الحمد الا يقوى على احصائه الا أنت فصل على محمد صلاة لا يقوى على إحصائها إلا أنت.

(2) Shaikh Kulaini and other sholars narrate that Imam Ja'far-as-Sadiq (A.S.) had recommended the following dua' to Zurara bin A'yan. He (A.S.) said that this du'a is useful to be recited by His Shi'ahs during the days of concealment (ghaibat) to be saved from troubles and anxieties.

اللهم عرفني نفسك فانك إن لا تعرفني نفسك لم أعرف نبيك اللهم عرفني رسولك فانك إن لم تعرفني رسولك لم أعرف حجتك اللهم عرفني حجتك فانك إن لم تعرفني حجتك ظللت عن ديني.

(3) It is narrated by may great scholars that to remain safe from troubles during the days of concealment, the Shi'ahs should recite supplications of Imam Mahdi (A.S.)

and offer sadqs on His behalf. One of the dua's is as follows: First praise Allah and send blessinsg upon Mohammad and His Progeny, then recite:

اللهم كن لوليك الحجة بن الحسن صلواتك عليه وعلى آبائه في هذه الساعة وفي كل ساعة وليا وحافظا وقائدا وناصرا ودليلا وعينا حتى تسكنه أرضك طوعا وتمتعه فيها طويلا.

(Lastly, may Allah illuminate the grave of the author of this useful and creative work, Shaikh Abbas Qummi, and offer him refuge under His Throne in Qayamat, and forgive his sins, and also exalt his position in Paradise among the Shi'ahs and faithful slaves of Ahlulbait – translator).